

THE  
MISSIONARY HERALD.

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FRIDAY, April 14, was a great day for Anatolia College, Marsovan. The governor of the city with a retinue of the officials and many Turkish gentlemen, accompanied by a regiment of soldiers in full dress, and  
**Anatolia College.** with sound of bugles and drums, came into the mission premises for the public reading of the firman establishing the college. The ceremony was very impressive, a scribe standing between the governor and President Tracy, having read the document, the governor passed the firman to President Tracy, following it with a written address, to which reply was made by Professor Hagopian. These exercises were interspersed with cheers from both the students and soldiers, "Long live the King!" Prayer followed, in which Rev. Edward Riggs led, using the Turkish language, all listening with profound attention. Such display connected with the full authorization of the college will produce a most excellent impression upon the people of that region.

IN the brief notes given on another page by Secretary Judson Smith, of his three weeks' visit in England, the Secretary by no means says all that others have said about the cordiality of his reception and especially concerning the interest which was awakened by his  
**Secretary Smith's Return.** address before the Congregational Union. From other sources we have learned that his utterances aroused greatest enthusiasm, and that the congratulatory response made by Principal Fairbairn truly voiced the sentiments of all who were present.

THE mission station at Constantinople has been favored recently in the holding of many religious services by Mr. E. C. Millard and Rev. George C. Grubb, of England. Mr. Millard, it will be remembered,  
**Evangelists at Constantinople.** labored effectively in our Eastern Turkey mission a year or two since, giving his services freely for evangelistic purposes. In their visit at Constantinople these two brethren held some fifty meetings, addressing themselves, through interpreters, to Armenians, Greeks and others, on things of supreme importance. Dr. Greene, in reporting the services, speaks warmly of the evangelical fervor of these brethren, not stopping to attack errors, but pressing with all directness the saving truths of God's word. Many it is hoped have been moved to begin a Christian life, while others have been greatly quickened, especially some among the Greek brethren and sisters. The members of the mission express warm gratitude to these visiting brethren.

LETTERS are reaching us from the missionary associates of the late Rev. A. W. Hubbard, of Sivas, Turkey, whose death was noticed in our last number, testifying to the high regard in which he was held, and giving some interesting particulars concerning the last weeks of his life. It seems that the last regular sermon he preached, when he was in apparent health, was delivered with such fervency and power as to have caused much comment. Singularly enough the summing up of the sermon was this: "For twenty-five years I have endeavored to put before you these same two ways which I put before you today, life and death, and should these be my last words to you I could choose nothing so important." After his sickness became serious there came upon him a deep burden of care for wife and children and the work, which for a time he could not throw off. But later he seemed to have a vision of the risen Saviour as very near to him, with a face full of compassion, and he said to him, "Lord, I do give them all into thy keeping, wife and children and the work." From that moment the burden ceased, and all through the long and weary sickness which followed his trust was steadfast and sure, so that the words, "My Father knows," were often on his lips. Such a death was the natural conclusion of the Christian life Mr. Hubbard had lived.

IN referring to the death of Mr. Hubbard we cannot help wishing that the critics who regard our missionaries in Turkey as out of place, and as having little influence, could read reports that are coming to us of the sentiments expressed by the people of Sivas at the time of his death. All classes seem to have recognized the worth of the man and the value of his work of twenty-five years. The Turkish Pasha sent a special messenger to express his sympathy, and to offer every aid in perfecting the funeral arrangements. The Armenian bishop sent a similar messenger, and deputed someone to represent him in the public services. Five Gregorian priests came to the church and went to the grave, one of them pronouncing a eulogy in the church. At least 3,000 of the people followed the body to the grave, all the leading Armenians being there, and the Armenian shops of the city being closed, although it was a busy day. Such genuine testimonials of esteem are not given to men who have little influence.

THE February number of the *North American Review* contained an excellent article by Secretary Smith on "The Awakening of China." This article has now been reprinted by the American Board as a leaflet, and copies can be had on application at the rooms of the Board.

WE are permitted to say that through the liberality of a lady of Baltimore (Mrs. Charles Green) "The Minnie Seaside Rest," a beautiful home at Old Orchard Beach, Maine, will be open from July 1 to September 16, at a very moderate rate, to missionaries who may desire to avail themselves of this resting place. Those who have enjoyed the hospitality of this home in previous years commend it highly, and those who chance now to be in this country can find a charming seaside resort for two or three weeks at a rate which will be quite within their means. Address Mrs. Green, 1701 Park Ave., Baltimore, Md.

WHILE we are glad to report some gain in receipts for May, we are constrained to emphasize the fact that the gain is not at all proportionate to the need. The statement for the month and for nine months of our financial year is as follows :

	May, 1898.	May, 1899.
Donations . . . . .	\$34,179.55	\$36,404.45
Donations for the debt . . . . .	260.00	303.72
Legacies . . . . .	14,012.32	15,457.52
	<hr/> \$48,451.87	<hr/> \$52,165.69
	9 mos., 1898.	9 mos., 1899.
Donations . . . . .	\$303,769.54	\$336,286.47
Donations for the debt . . . . .	23,793.98	1,101.68
Legacies . . . . .	127,750.18	64,060.98
	<hr/> \$455,313.70	<hr/> \$401,449.13

Increase in donations for nine months, \$32,516.93; decrease for the debt, \$22,692.30; decrease in legacies, \$63,689.20; net decrease, \$53,864.57.

Three months remain before the books for the year close. The time is short, but it is ample to change the balance to the right side if there be an earnest and united effort. Shall not such an effort be made? The question was raised in the financial paragraph in our last number whether the honorary members might not give or raise an amount equal to what was paid for such membership, and whether corporate members might not each become responsible for raising or giving \$500. Responses have been received to this suggestion, and one corporate member has already sent \$1,500 for himself, his pastor, and one other corporate member, Rev. Dr. Cyrus Hamlin. Others of our corporate members are doing quite as much as this. Will not each one do what he can? The special form of the prayer that God would send forth laborers into his harvest, which our Master directed his people to offer, should now be that he would move the hearts of his people to provide the means by which the laborers may be sustained in their work. Let this prayer ascend most importunately to Him who is waiting to bless us.

THE Church of Scotland has a mission in the feudatory state of Chamba, in India, the rajah of which has undertaken at his own expense to build a church for the mission. The corner stone was laid on the 17th of February last by the rajah himself, accompanied by his prime minister and other leading officials. With prayers and Christian songs and reading of the Scriptures the service proceeded, after which the thanks of the assembled company were given to the prince for his munificent gift. In response to the address made to him, his Highness bore witness to the conspicuous loyalty and obedience of his Christian subjects, and subsequently the prime minister wrote: "His Highness wishes me to say that the support which the mission has received from the rulers of the Chamba state is not great in comparison with the good which the agents of the Church of Scotland mission are doing among his people. He quite realizes the value of good education, which is helping to raise the children of the soil out of ignorance and to open to them the doors of civilization and enlightenment."

WE are greatly pained by the sudden death of Miss Katherine B. Frazer, tidings of which come to us just as our pages for this number are filled. Miss

**Death of Miss  
Frazer, of Van.**

Frazer was born in Sherbrooke, Nova Scotia, in 1867, and joined the Eastern Turkey Mission at Van in November, 1892. She was there during the exciting scenes of 1895, laboring most energetically in missionary and relief work, till it was deemed best for the missionary ladies to withdraw from that station. On reaching Constantinople, Miss Frazer, at the suggestion of Prof. J. Rendel Harris and other friends, undertook to supervise the relief work for Armenian refugees who had fled from that city to Bulgaria after the massacres. Accordingly she went to Varna, where thousands of refugees congregated, and where there had been no efficient supervision in the relief work. This work she organized in a most remarkable way. Friends in England, and especially the Duke of Westminster's committee, placed at her disposal no less than £10,000 sterling. Miss Frazer opened a hospital and quarantine buildings, and started various industries by which the refugees might gain their own support. At one time she had in charge in Varna alone not less than 6,000 persons, with a considerable number elsewhere. Some English gentlemen who witnessed the courage and vigor with which she conducted this work wrote in terms of warmest admiration of her abilities and judgment, marveling how she had strength to carry on such a vast work. Alas! she had not the strength for it, and was obliged to come home in September, 1897. As she left Varna a committee of wealthy men, in recognition of her remarkable services, presented her with a handsome silver tea service, and the Armenian Patriarch at Constantinople sent her a letter of thanks with his benediction. There had seemed to be every reason to hope that Miss Frazer would recover her health and return to Van this autumn. But most unexpectedly, and with hardly a moment's warning, on June 7, while at the Carney hospital, Boston, she passed to the heavenly service. There will be mourning in many lands when the tidings are received that this bright and beautiful life on earth is ended.

NEWS has been received of the capture in Central Africa of Mwanga, late king of Uganda, and Kabarega, king of Unyoro, who have been in rebel-

**Two Captive  
Kings.**

lion against British authorities in Central Africa. Mwanga was the son of Mtesa, the king of Uganda who received Henry M. Stanley with such friendliness. Mwanga was a strange character, fickle in the extreme, espousing at one time the side of the Roman Catholics and then turning Mohammedan, and again claiming to be a Protestant. He sometimes gave the missionaries reason for hoping that he might yield to his better impulses, but he was selfish, cowardly, and treacherous, the slave of his vices. His open revolt in 1895 made him an exile from his kingdom, and he joined forces with Kabarega, who was a most cruel slave raider, and the two have maintained a guerilla warfare for the past three years. It was Mwanga who caused Bishop Hannington to be put to death. On his revolt his infant son was made king, with a regency. Now that these two principal warriors of Central Africa are prisoners in British hands, it may be reasonably expected that the interior province of Central Africa will be much more quiet.



WE are glad to report that that form of the "Forward Movement" which involves the support of individual missionaries by particular churches is progressing quite as rapidly as could be expected. Mr. Wishard states that of the thirteen churches visited by him between February 1 and May 1, each one assumed the salary of a missionary, involving an increase in the gifts of these churches of several thousand dollars. Of course this gain does not show all at once in the receipts of the treasury, since the churches assuming the support of a missionary have the whole year in which to meet their pledges. But this movement will tell in the future.

**The Forward Movement.**

A VERY vigorous pamphlet, entitled "The Students' Challenge to the Churches," prepared by Mr. Luther D. Wishard, has just been published by the F. H. Revell Co. It is an earnest plea for a movement  
**Who Will Send?** among the churches corresponding to the movement among the young men and women who are eager to be sent as missionaries. At present there is a greater willingness to go than there is to send. The churches should realize that the question "Who will go for us?" is answered. Are they ready to face the question, "How shall we send?" We trust this searching pamphlet of Mr. Wishard's, with its plea for a forward movement, will have wide circulation throughout our land.

REV. MR. LOOMIS, the agent of the American Bible Society in Japan, reports a gratifying advance over the previous year. There are now a number of established stations for the sale of the Scriptures in various parts of the empire, while many booksellers are keeping a stock of Bibles and Testaments. The fact that the emperor has accepted publicly a copy of the Bible presented by his Christian subjects is a manifest sign that its teachings are not prohibited as formerly. The Buddhists are exerting themselves vigorously to withstand the influence of Christianity, and are holding many meetings for the purpose of denouncing and ridiculing the teachings of the Bible. But the word of God "is not bound," as is witnessed by the fact that over 44,000 copies or portions have been distributed the past year.

**The Bible in Japan.**

MISS ELIZABETH BALDWIN, on her arrival at Ruk, wrote as follows of the native church at that station, which serves also as a schoolhouse for the boys.

It certainly is not an imposing structure: "The church holds about 250 and is always well filled at service. Quite a number attend the services who have not forsaken yet their heathenism, and their scanty, dirty clothing, immense ear ornaments, extending almost to the waist, and other barbarous adornments make the contrast very striking between them and the Christian natives. The Christian men wear trousers and a shirt, often having the shirt hanging loose over the trousers, and the women wear 'mother hubbards.' We have seen women attired in a shirt, and we have heard of a couple living in some one of these islands, who, when the communion season came around, said that they did not think they could come to the Lord's table, for they had been quarreling. When asked what they were quarreling about they said they had a new red shirt and had disputed as to which should wear it to church."

**Clothing in Micronesia.**

THE reports which are reaching us of the centennial observances of the Church Missionary Society show that it was indeed a most wonderful series of meetings which profoundly impressed the Christian people of Great Britain, and not alone those connected with the Anglican church. *The Church Missionary Intelligencer* for June comes increased in size to 120 pages, crowded with most interesting matter relating to the anniversary. While all London seems to have been fairly stirred with the magnitude of the celebration, the tone of the meetings was sober, and amid the gratitude expressed for the mercies of the century and for the marvelous growth of the missionary enterprise, there was continuous and humble recognition of the fact that vastly more might have been accomplished had Christians consecrated themselves to the work, and received in full measure the Divine Spirit, who could have wrought yet more manifestly through them. In recording its testimony that there "had not failed one word of all His good promise," and with a full record of what had been accomplished, there was a repeated reference to the difference between what had been and what might have been. In the matter of receipts the sum total for this centennial year, including "appropriated contributions," was £312,494, but the expenditures exceed this amount by £12,729. Adding this amount to the deficiency of the last year there is an adverse balance of about £30,000. Yet it has to be said that over against this has been contributed £50,000 for a "centenary fund," with expectations that this amount will be increased. Seventy-nine new missionaries were accepted for service during the year, of whom 37 were men and 42 were women. Christians of every name will invoke the divine blessing to rest still more manifestly upon the Church Missionary Society, and will pray that its "policy of faith" may be justified throughout the new century upon which it has entered. We are glad to give on another page one of the addresses at the recent meeting and wish we had space for others.

MR. BEARD, of Foochow, reports that nine men who graduated from their theological seminary in January last have commenced their work as preachers; yet the call is so great that places in which work has already been begun are waiting for all the members of this year's class, while as many more places are asking that work be begun. Mr. Beard adds: "The outlook was never greater for growth in numbers and in spiritual life."

THE "Los-von-Rom," in Austria, to which we referred in a recent number, seems to be altogether a political movement. As a matter of fact many thousands of Roman Catholics have joined the various Protestant churches, but it is altogether questionable whether in so doing they have added strength to these churches. The movement has, however, led to an open denunciation of the errors of the Papacy and the immoralities of the priesthood, some Roman Catholic papers joining in this denunciation and attributing the movement to the follies and wickedness of their own people, and especially the priests. The whole movement has little or no effect upon the Bohemian work of our American Board mission, but an inevitable result will be a wider and deeper inquiry in regard to the truth.

The C. M. S.  
Centenary.

Waiting for  
Preachers.

The Break  
from Rome.

THE mission of the English Wesleyan Society in Spain is greatly cheered by the addition to its force of a priest converted from Romanism, whose name is Señor Miguel Longas. He was thoroughly dissatisfied with the Roman Church for a long time prior to his conversion, living in doubt and distress till, through association with the Wesleyan brethren at Barcelona, he was brought to accept the distinguishing doctrines of the Protestant faith. Before this he had been a popular preacher, attracting many people by his eloquence, and since his conversion he has been preaching to crowds of all social grades, who have listened to his fervid and spiritual addresses. His experience shows that the present attitude of the Spanish people is not unfavorable to the reception of the Protestant faith.

**The Gospel  
in Spain.**

A WRITER from Old Calabar in Africa, in the *Missionary Record* of the Scotch United Presbyterian Church, speaks of the advance of Mohammedanism in that part of Africa and of the reasons why it is having such an increase. The chief reason given is that the converts to Mohammedanism show an unbroken front in what may be called their religious life. That is, they live up to their professions, they observe regularly all the forms of their religion, praying at stated times and never flinching from the observance of their ceremonials. On the other hand those who profess Christianity do not live up to the standard which they profess. It is to be remembered that the standards are different. The Moslem faith makes no high moral demands upon these converts, but allows polygamy and concubinage and has no thought of a change of heart. "In Efik," Mr. Dean says, "a man might become a Mohammedan tomorrow without his life undergoing any marked change." His new faith will permit him to keep his wives, his slaves, and makes no great demand upon his moral life. These facts must be considered when the problem of Mohammedanism in Africa is spoken of.

**Mohammedanism  
in Africa.**

IT is gross ingratitude on the part of traders among the Pacific Islands to seek to hinder the work of the missions. They are very well aware that should they be cast away on any of these islands they would have vastly less anxiety both for their lives and their property were they assured that the missionaries were there before them.

**"Spoiling the  
Natives."**

It is said of Ruk that the traders did not dare to visit the archipelago till after our mission work had been begun there. A captain of one vessel stopping at Ruk would doubtless have lost his life at the hands of the natives had not a Christian native, at the suggestion of the missionary, put him on his guard. The native who gave the information nearly lost his life at the hands of those who were angry that their murderous plans had been revealed. And yet, knowing facts like this almost without number, there are traders in the Pacific who speak of the natives as having been "spoiled by teaching." Doubtless these natives do not yield as readily to the vicious and avaricious schemes of the traders as they formerly did. They will not buy rum and tobacco and they will not trade on the Sabbath as aforesaid. In other unmentionable ways they are not complaisant to the schemes of the foreigners. They are wiser, purer, and more honest, and this is just what these traders do not wish them to be. And this, which is the result of mission work, is termed "spoiling the natives."

REPORT has been received of the death, by accidentally falling from a precipice, of Rev. Dr. S. H. Kellogg, of the Presbyterian Mission in India, Dr. Kellogg, after service in India from 1864 to 1876, was compelled to return to the United States, where he served in prominent pastorates and was for a time professor of theology in the Western Theological Seminary. While here he published a valuable volume on "The Light of Asia and the Light of the World." In 1892 he returned to India to engage in the translation of the Bible into Hindi, and the work was nearly completed when death came.

**Death of Dr.  
S. H. Kellogg.**

WE are much moved by the following expression of love for the work of the American Board and by the suggestion of "last donation," contained in a letter just received: "Herein inclosed please find check for ten dollars, for the sole use and benefit of the American Board of Foreign Missions, in sending the gospel to the uttermost parts of the earth, in accordance to our Saviour's command. This may be the last donation I ever shall make, as I feel that I am standing upon the verge of the grave, being in the ninety-first year of my age, and being feeble. I can truly say, with St. Paul, I have a desire to depart and be with Christ, which is far better, but His will be done." Who, on the verge of young womanhood, will now take the place of this aged mother in Israel and stand as a lover of the missionary cause?

MR. ROWLAND, of Sapporo, reports that the Kumiai Church of that city is now occupying an edifice dedicated without debt and without help from abroad. The church is still small, with only seventy members, having been organized in 1896. But it has an admirable spirit of zeal in the matter of self-support, as the following facts will illustrate. The present building being too small to accommodate the congregation, a special meeting was called in February to consider the question of building anew. It was decided without a dissenting voice to try to build. Three hundred and fifty *en* must needs be raised above the amount received for the old building. Papers for pledges were distributed, and on the first day 361.50 *en* were secured, or 11.50 *en* more than was estimated as necessary to warrant the undertaking. The sum has been increased since then. Almost every one gives something, and that with joy and gladness.

**Self-help  
in Japan.**

THE catalogue of Robert College for 1899 has just been received and is a notable document. The total number of students at present, including the preparatory department, is 288. In glancing over the catalogue one is struck by the number of nationalities represented among the students. There are Greeks, Bulgarians, Armenians, Turks, English, Israelites, Americans, Austrians, and French, upon the rolls. The record of the alumni is most suggestive, showing what influential places they have occupied in civil and political affairs, including the Prime Minister of Bulgaria and a host of other government officials, merchants, bankers, teachers, and lawyers. The total number of graduates from the college is 345, while 2,128 different students have enjoyed the advantages of the institution.

**Robert College.**

### CHRISTIAN MISSIONS AND SOCIAL PROGRESS.

It is nearly two years since we welcomed the first volume of Dr. Dennis's work, the full title of which is given in the note below,\* and of which we then said that it rightly claimed the first place among the missionary books of recent



From "Christian Missions and Social Progress," Vol. II. Copyright, 1899, by FLEMING H. REVELL COMPANY.  
Theological Class of the  
Adams Training School.  
Graduating Class, 1897.

Pupils in Girls' School, Adams.  
IN TRAINING FOR CHRISTIAN LIFE IN SOUTH AFRICA.  
(A. B. C. F. M.)  
Girls' School Building.  
Native Teachers.

\* *Christian Missions and Social Progress: A Sociological Study of Foreign Missions.* By the Rev. James S. Dennis, D.D., Students' Lecturer on Missions, Princeton, 1893 and 1896; Author of "Foreign Missions after a Century." In three volumes. F. H. Revell Co., New York, Chicago and Toronto. Volume II. Price \$2.50.

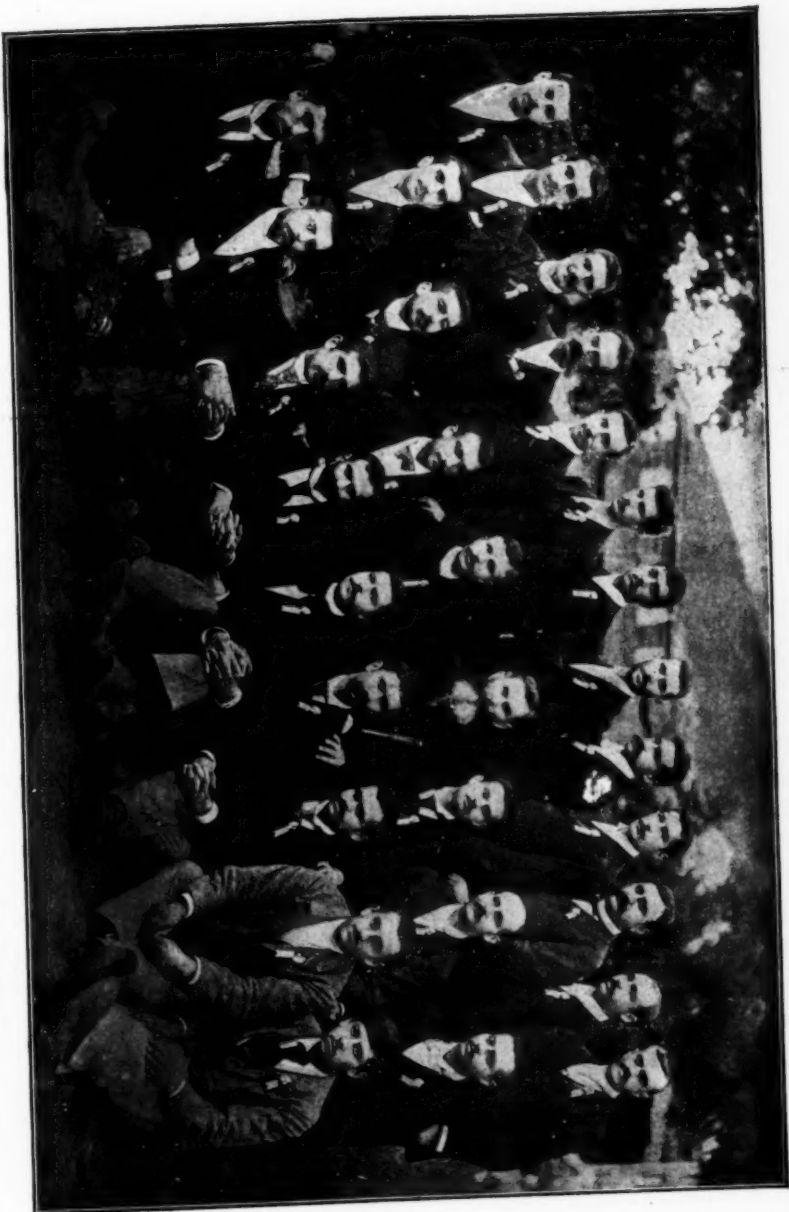
years. The author's patience and fidelity have led him to hold the second volume until, by protracted study and wide research, it could be made as perfect as possible. It now comes from the press rich in matter and abounding in illustration, attractive to the eye and convincing to the mind. One who takes it in hand will find it so fascinating that he will be loath to lay it down.

Dr. Dennis carries out the line of argument indicated in the first volume, in which, after depicting the social evils of the non-Christian world and the ineffectual remedies for these evils which have been tried, he proceeds to show the adequacy of the gospel of Christ to meet the social needs of the nations. It is frankly admitted that the world is still under bondage to sin and misery, that society is groaning under ills multitudinous and commonly deemed invincible, so that pæans of victory cannot yet be raised. But it is rightly argued that "the past century of missions has been an era of pioneer effort," carried on upon a scale not large enough to warrant the expectation of complete victory, and yet showing results which clearly demonstrate the tremendous power of the gospel to renew the individual and transform society. What has been accomplished, not in any narrow sphere but one wide enough to afford a proper induction, reveals a force adequate to the final redemption of our race.

In support of this statement the author brings a vast amount of testimony in many lines and from many individuals and from all parts of the world. He first points to the creation of new ideas and desires in individuals and in nations; how through the preaching of the gospel public opinion has been changed, education advanced, philanthropies inaugurated. It is shown that there have been striking results in individual character in the matter of temperance, personal purity, industry, and frugality; that family life has been elevated by the uplifting of woman, the check upon polygamy, concubinage, child marriage, infanticide, and the ill treatment of widows and children. No less than 200 pages are devoted to an exhibition of the humanitarian value of Christian missions in relation to the suppression of slavery and the slave trade, human sacrifices, cruel ordeals and foot binding, and to ministries for the relief of orphans, the sick, the poor, the plague and famine stricken. A reader who may count himself as being reasonably familiar in relation to the subject will be amazed at the mass of testimony, detailed and most convincing, which is skillfully marshalled in these pages. There is a cumulative power in the evidence presented which is profoundly impressive, and no one can lay down the volume without a deepened conviction that in the gospel of the Lord Jesus Christ there is a divine force fully adequate to the redemption of individual men and of society as a whole. Every Christian will find here grand buttresses for his faith, and the preacher a rich mine from which to draw illustrations concerning the value of the truth he presents.

As we have turned these pages the thought has frequently occurred to us, what would Carey and the founders of the London and Church Missionary Society, and of our own American Board, have said had such a mass of testimony been placed in their hands? These men, a century ago, based their plea for missions simply on the command of Christ. They had no story of results to tell. Would they not be astonished to see the evidence a century has furnished as to what the gospel can accomplish, and would they not with yet





From "*Christian Missions and Social Progress*," Vol. II. Copyright, 1896, by FLEMING H. REVELL COMPANY.  
A group of the younger alumni. The Rev. Robert Chambers, D.D., in the second row, fourth from the right.

BITUMYIA HIGH SCHOOL, BARDEZAG, TURKEY-IN-ASIA.  
(A. B. C. F. M.)

more fervid eloquence call upon the church of Christ "to attempt great things for God and to expect great things from God?"

We should not fail to refer to the numerous illustrations which adorn Dr. Dennis's volume. No less than eighty full-page photo-engravings are given, two of which, through the kindness of the publisher, the Fleming H. Revell Co., we are permitted to reproduce here. These two engravings, like several others in the volume, represent persons or scenes connected with the American Board.

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### THE CAROLINE ISLANDS. SHALL WE OCCUPY THEM?

Is the American Board to take any part in the evangelization of the islands which, by the events of the past year, have been freed from the domination of Spain and have come, either directly or indirectly, under the influence of the United States? This question has been repeatedly asked and an answer should be given. Up to the present time nearly all missionary boards of the United States have had a similar question under consideration. It has been felt that the first duty was a careful exploration of the fields to be occupied, and that prior to occupancy there should be a distinct understanding between the several denominations to the end that there should be no interference one with another, and that the well-known rules of missionary comity should be strictly observed. There is no reason whatever why the American Board should run a race with other organizations connected with Congregational, Presbyterian, Methodist, Episcopalian, or any other churches, in establishing a competing work in Cuba or Porto Rico or the Philippines. These are open fields, to be entered by those organizations which have the requisite means and which can do so without interfering with others.

But there is one part of the world which the events of the past months have brought into near and special relations to our country and to the missionary organization which we represent. Micronesia, without any question, belongs to what may be termed the "sphere of influence" of the American Board. Forty-seven years ago its missionaries began work in the Caroline group, and neither before nor since has any Protestant society entered this field. Before Germany assumed control of the Marshall group, or Great Britain of the Gilberts, or Spain of the Carolines, the American Board had a wide and prosperous work in all these groups. In 1890 Spain most unjustly expelled our missionaries from Ponape, one of the central and highest of the Caroline Islands, and great has been the havoc thus wrought where, at the time of the expulsion, there were no less than twenty churches with not far from 1,000 communicants.

But the situation has now wholly changed. Guam, in the Ladrones, only 600 miles from Ponape, has become a naval station of the United States, and, as an incidental result of the Spanish-American war, Spain has now sold the Caroline Islands to Germany. The whole region, therefore, stretching over 2,000 miles from east to west, is now open to missionary effort as never before. There is nothing to prevent the immediate occupation of all the strategic points from which, through a native agency, these 2,000 islands of

Micronesia can be evangelized. And this work, if it belongs to anybody, belongs to the American Board. Being the only Protestant missionary body in the whole region, with no less than fifty stations and outstations already occupied, with native languages reduced to writing, with schools established, and the beginnings of a Christian literature prepared, the field is manifestly ours. And the recent providential openings for enlargement, not at all of our seeking, but thrust upon us as by the hand of God, are to be regarded as a divine call for enlargement. This is the region which, in a conference of missionary officials of several denominational boards, was left to the care of the American Board as manifestly belonging to it, and we should be regarded as highly derelict if we did not attempt to occupy it.

This word *enlargement* will doubtless strike many as quite out of accord with the word *retrenchment*, alas! so often heard of late. If, in order to enter the new door now specially opened to us, it were necessary to draw from the limited supplies granted our missions in other parts of the world, the Prudential Committee would not hesitate to decide that established work has the first claim and its needs should first be met. But it is believed that in the present condition of affairs this new work can be so presented to philanthropists and Christians in our land that it shall not draw from the supplies imperatively demanded for other fields. The fact is recognized that on the hearts of large numbers of our countrymen God has laid a deep sense of responsibility in view of His unlooked-for providences in bringing within our reach and influence so many new sections of the world. Great mercies have been granted us, and they call for an expression of gratitude, especially in taking up the task involved in caring for the spiritual interests of our new possessions. Can the constituents of the American Board think of any more suitable or practical way of expressing their gratitude and meeting their responsibilities in the new conditions in which we are placed, than by a special gift, quite apart from their usual offerings for missions, that this island world, our own field of labor and now especially open to us, may be entered vigorously in the name of the Lord?

It happens that just at this time, in the orderings of Providence, there has come from Ruk, in the Caroline Islands, our missionary, Rev. Mr. Price, whose heart is full of zeal and whose head is full of schemes for enlargement in Micronesia. The Prudential Committee is constrained to regard this conjunction of circumstances as a call of God for an advance, and it is now considering the details of plans presented. One point is decided already, that there must be secured immediately a new and somewhat larger schooner than the little *R. W. Logan*, which was wrecked last November. And it is believed, in addition to this, that the sum of \$5,000 a year for five years would probably suffice, with what is on hand for the reopening of Ponape, received from the Spanish indemnity, to establish and equip stations at Guam and Yap. Perhaps five hundred persons may soon be asked to pledge each ten dollars a year for five years, over and above their ordinary contributions to foreign missions. Our friends may anticipate speedily the presentation of this or some other definite plan by which the American Board may be enabled to meet what seems to be its duty. Other organizations and churches in the

United States may well enter the Philippines, Cuba, and Porto Rico. Our share in the new responsibilities thrust upon us shall be to cultivate a region unquestionably our own, greatly needing help, now specially open to us, with none to interfere. This island world lies directly on what is to be the great highway of commerce between the New and the Old World. The islanders are waiting for God's law. Shall we give it to them? It is a paltry sum which has been suggested, \$25,000, or even \$50,000, as our response to the mercies of God to this nation within the year, and to the openings of His providence. The sum should be given without lessening by so much as a penny the amount given to other missions. To whatever plan may be presented we shall look for a swift and hearty response from Christians in our land who recognize what God has of late done for our nation, and what opportunities He now affords us of being laborers together with Him.

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### THREE WEEKS AMONG BRITISH MISSIONARY SOCIETIES.

BY SECRETARY JUDSON SMITH, D. D.

A RECENT visit to England and Scotland in the interests of the Ecumenical Conference on Foreign Missions to be held in New York, April 21 to May 1, 1900, and also as delegate from the national council of Congregational churches of the United States to the Congregational Union of England and Wales, has afforded experiences which it is a pleasure to record. The time at command for these important duties was very short, the total absence from Boston being only a little more than five weeks; consequently every day and hour was full of engagements. The visit was so timed as to include the May meetings both in London and in Edinburgh, and thus unusual opportunity of access to the leading representatives of the different denominations was enjoyed.

In point of time the duty of conveying the greetings of the Congregational churches of America to those of England and Wales came first, and it was a most happy introduction to all that followed. Notice of my coming had reached the secretary of the Union, and a place for the greetings was already provided upon the program before my arrival; as effective a place as could well be desired, at the first session of the Union, Tuesday morning, May 9, in the City Temple, where the Congregational brethren gather in force. Owing, however, to a discussion in regard to the "twentieth century fund," which was of very absorbing interest and which could not be settled in the limits of the morning session, the introduction of the delegates from different countries came at a later session. The reception was as hearty as if we had appeared at the time originally named, and the Congregationalists of America would have been deeply gratified could they have witnessed the enthusiasm with which their representative was received and his greetings welcomed. Every expression of friendly feeling on the part of America toward England was received with loud and continued applause, and the invitation to the Brethren of England and Wales to come in force to the national council of

next September was responded to most cordially. We are very sure to have a large and able and enthusiastic delegation from these churches in our homes and in the council.

The main object of the visit was to consult with the representatives of the Foreign Missionary Societies of Great Britain in regard to the Ecumenical Conference proposed for next year, to enlist their more active coöperation in preparations for the conference, and especially to make sure that they will be well represented in its sessions and on its program. Nothing could exceed the cordiality of my reception at the rooms of the various societies as I visited them one by one and laid my errand before them. Recollections of the great conference at Exeter Hall in 1888 made them intelligently appreciative of the plans which are under consideration for the conference of next year, and ready to contribute generously their share toward making the occasion a great success. In order more effectively to reach all the societies of Great Britain, which it was impossible for me to visit personally, and to secure permanent coöperation on the part of these societies, a committee was appointed, to act with the program committee in America, of which Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society, is the able chairman, and Rev. J. Gordon Watt, one of the secretaries of the British and Foreign Bible Society, the efficient secretary, and which includes among its members representatives of many of the principal societies of England and Scotland. Already some of these societies have appointed delegates to attend the conference, and others will soon be appointed in goodly numbers. Voluntary representatives from many societies are also to be expected in larger numbers even than the delegated body, and the prospect seems good for a very large and influential representation of the foreign missionary interests of the United Kingdom. One society only has declined to be represented in the conference or to have any part in its proceedings, the Society for the Propagation of the Gospel—an exception which only the more emphasizes the otherwise universal heartiness with which our plans have been received.

The fact that the conference is to be held in America, and that I appeared in this special service as a representative of the American societies, awakened a notably enhanced interest on the part of all the brethren whom I had the pleasure to meet, and the fact of my official connection with the American Board seemed itself a sufficient passport to the cordial greeting and good will of all. It is a great satisfaction to find in what esteem our Board is held and what privileges they enjoy who are so fortunate as to represent it. We shall need to keep our work at a high standard and press on vigorously and effectively in all the fields where we now are, if we would retain our great traditions and continue to deserve the honor in which we are held.

Nothing impressed me so much in all my intercourse with the brethren on the other side the sea as the stout courage and high hope with which they look out upon the future of their work. Though pressed with financial difficulties, some of them even greater than those which trouble us, in no case did I hear so much as a whispered suggestion of retreat from any field or diminution of any work, but rather a large-minded and great-hearted plan to advance, keeping step with the growth of the work and the call of God's providence.

**SKETCH OF PEKING.**

BY REV. WILLIAM S. AMENT, D.D., OF PEKING.

THE present city of Peking dates back only to Kublai Khan, the Mongol conqueror, 1279 A. D. The old capital of the Golden Tartar dynasty, which he captured, was situated a little southwest of the present city and was a large and prosperous place, connected by canal with the Hun River, four miles distant. Kublai Khan was told by one of his "earth doctors," or geomancers, that bad luck was associated with the old capital and he must build a new city if he wished to retain the empire. It did not take this autocratic monarch long to make his decision. The old city was immediately demolished and a new city erected. The name was changed from Chung Tu (middle capital) to Peking (northern capital).

This city was originally larger than at present by several Chinese li to the north and east, as will hereafter be noted. The presiding star over the city is Venus, and geomantically considered the situation is perfect. It has mountains to the north to ward off evil influences from that direction, and to the east there is the protection of the sea; on the west there are also high mountains, but to the south there is open the cheering vista of plains teeming with millions of people and fertile fields covered with fruits and grains for the support of men. Their historians rightly say, "The Black Dragon and the White Tiger unite in their support of this favored locality." We do not need to read Marco Polo to learn that Cambaluc, the city of the Great Khan, was a magnificent capital, judged by whatever standard we wish. Perhaps no city of the world at that date was laid out on a more extensive scale. Its walls were pierced by sixteen gates (there are only fourteen regular gates now), and were nearly forty miles in circumference. At present the entire circuit, including the southern city, is about twenty-eight miles. The moats were filled with clear water from the Black Dragon and other perennial springs bursting from the base of the northern mountains, the same springs supplying the emperor's table at the present day.

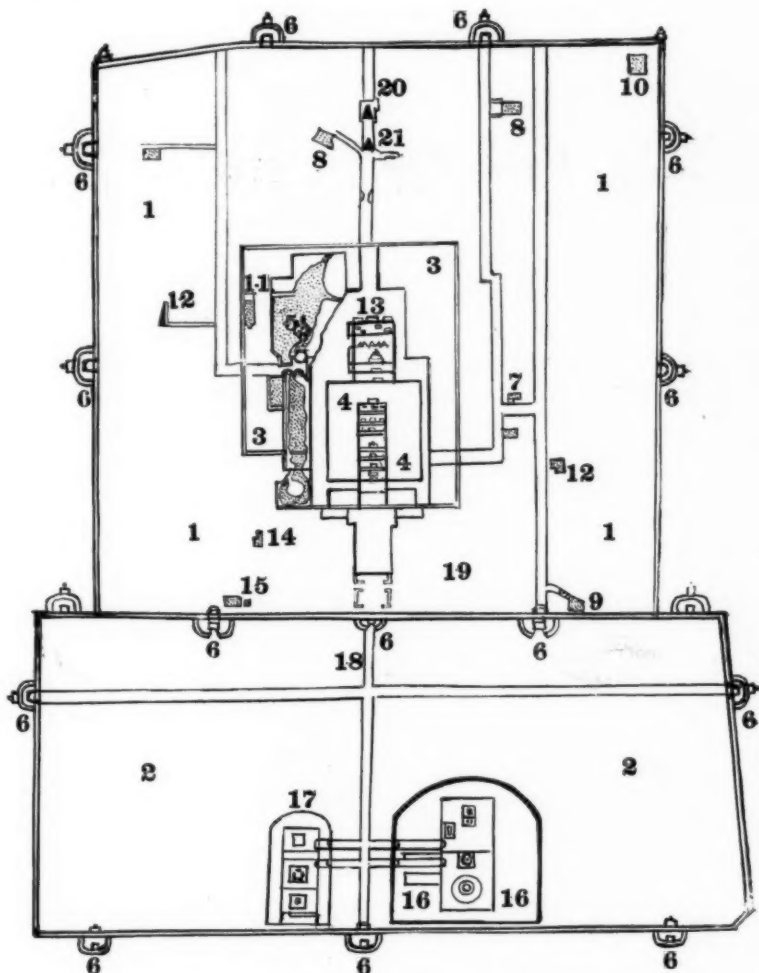
The first emperor of the Ming, who drove out the invading Mongols, A. D. 1350, transferred the capital to Nanking, on the Great River, where it remained for several decades, but his nephew, the third emperor, Yung Lo, carried back the imperial seal to Peking. In the year A. D. 1404 the Emperor Yung Lo thought the city as erected by the Mongols was on too large a scale, so he elided a mile or more of the walls on the north and a less distance on the east. The remains of the old walls can be seen at the present day. The streets had been built originally from sixty to a hundred feet wide, so Yung Lo constructed covered sewers by the side of the roads and cleaned and beautified the city in many ways. For himself this emperor built a tomb, the most magnificent and enduring among all the tombs of the Ming emperors.

**THE SOUTHERN CITY.**

As the city was occupied by the Mongols for nearly two centuries, the Chinese had been obliged to content themselves with a residence in the south suburb. This Chinese emperor, Yung Lo, thought that now the Mongols



being expelled, these people in the south suburb, being Chinese, should become an integral part of the city and enjoy all its advantages. So he inclosed it with a substantial wall, pierced by four gates. This is the origin of the two cities, northern and southern, or Chinese and Tartar, which distinction obtains at the present day.



PLAN OF CITY OF PEKING, FROM A DRAWING OF PASTOR JEN. (KEY BELOW.)

1. The Tartar City. 2. Chinese City. 3. Imperial City. 4. Purple or Forbidden City. 5. Place where Emperor is Confined. 6. Gates of the City. 7. American Board Mission. 8. Presbyterian Mission. 9. Methodist Mission. 10. Russian Mission. 11. Roman Catholic Cathedral. 12. London Mission. 13. Coal Hill. 14. Miss Douw's Mission. 15. Old Portuguese Church. 16. Temple of Heaven. 17. Temple to God of Agriculture. 18. Beggar's Bridge. 19. Legations of Foreign Powers. 20. Great Drum Tower. 21. Bell Tower.

## THE MANCHU DYNASTY, 1644-1899.

When the Manchus swept down from the north and overthrew the reigning dynasty, in 1644, they left the cities remaining as they were, and from that day to this have added nothing to them nor beautified them in any wise. Peking consists practically of four cities. There is the southern, or Chinese, city, with a population estimated at half a million people. These people are merchants from all parts of the empire, transient visitors and expectant officials,



CHIEF PRIEST OF THE TAOIST RELIGION AT PEKING.

some of them waiting for an interview with the emperor. Most of the wholesale business of the capital is done here. The Board of Trade, which settles the price of silver and grain, is located here. Here are found, also, the Temple of Heaven, the most ancient of Chinese altars, also the altar to the god of agriculture and the seasons. These are immense inclosures and occupy a good portion of the entire space of the city. The railroad station is about three miles outside the south gate of this city.

The northern or Tartar city is fifteen miles in circumference, with three gates on the south side, and two gates each on the east, north, and west sides. No wholesale business

or manufacturing is done in this city, the stores being for the convenience of the Tartar population, who are the retainers of the emperor, and most of whom receive a monthly stipend from the palace. The emperor's civil list for Peking alone is nearly \$150,000 per month. Here are the dukes, princes, viscounts, etc., connected with the emperor or some of his predecessors. There are also Mongol nobles receiving their monthly allowances to keep them from making trouble. Here is the largest Lamasery in the empire, with 1,500 shaven-pated priests. Near this is the great Temple to Confucius, also the celebrated Hall of the Classics, with the rows of stone

tablets on which are engraven the texts of the sacred books. Twelve hundred temples of all varieties and twenty-three Mohammedan mosques are found in this city.

It is, withal, a strictly oriental city; filth and offal abound; the gutters are fountains of malaria. The city has few attractions, but grows interesting with acquaintance and well repays study.

In the center of the above-mentioned city, about four miles in circumference, surrounded by a high, thick wall crowned with yellow tiles, is the imperial city, entered by four gates, called, respectively, Front and Rear Gates, East and West Flowery Gates. Within this city are supposed to dwell the relatives of the imperial family and the immediate retainers of the emperor, perhaps 50,000 in number. In the northeast portion of this city is located the new Imperial University, in buildings formerly erected as a residence for a princess, daughter of the Emperor Tao Kuang, at the beginning of this century. Inside the west gate is found the Roman Catholic Cathedral, a fine building in a large area, with gardens, theological school, an orphanage with five hundred children, and a museum. These grounds were given in exchange for the old cathedral presented by Kang Hsi, 1710 A.D., much nearer the palace grounds, hence more distasteful to the Empress-Dowager who now (March, 1899) holds the reins of power in Peking. The Catholics agreed to the transfer, but not till they had secured a satisfactory location and a bonus of \$300,000. Finally, to expedite their movements, indeed, to persuade them to keep their agreements, an extra \$20,000 had to be given. There may be some historical reason for the Empress-Dowager's determined hatred of foreigners.

#### THE FORBIDDEN CITY.

Inside the imperial city, surrounded by a wide moat filled with clear water from springs at the western hills, is the forbidden city, the residence of the emperor, his concubines, and the 2,000 eunuchs who wait upon them. The city is divided into two parts. The part to the north includes the coal hill, or prospect hill, said to be filled with coal for use in case of a siege. It is an artificial hill, surmounted by cool pavilions, and adorned with trees, on one of which the last emperor of the Ming hung himself after stabbing to death his only daughter. This city is about one and one half miles in circumference, and is carefully guarded by innumerable soldiers who lounge and gamble in the guard houses. The eunuchs wait upon the emperor, care for his kitchen, his stables, his storehouses, carry his person when he wishes an airing in his sedan chair, or lead his horse when he rides, row his boat in summer, and in winter pull him on the ice, comfortably protected in his beautiful, silk-lined sleigh-carriage, made in Berlin and costing five thousand dollars. He has a miniature railroad, presented by the French government, two miles long, and his palace is (at least was) lighted by electricity. His audiences with his minister of state are held before daylight each morning, and old and feeble officials are obliged to be stirring by two o'clock in the morning, and however dark and muddy the roads, make their way to the cold hall in which they are received.

## FOREIGN INTERCOURSE.

The first intelligent account given of Peking to western nations was written by Marco Polo, the Venetian traveler and friend of Kublai Khan, who reached Peking (Cambaluc) in A. D. 1280, and remained seventeen years. The Nestorians were here at that time and he mentions two churches of that



ENTRANCE TO THE TSUNG LI YAMEN, THE CHINESE FOREIGN OFFICE.

order. No traces of them can be discovered at the present time. Roman Catholic missions did not arrive till the close of the seventeenth century, and for a hundred and twenty-five years, or till the year of Yung Cheng, A. D. 1724, they had magnificent opportunities to spread the faith. They used these opportunities largely for ecclesiastical and political purposes and brought on

themselves their deserved expulsion, in 1724, under the third emperor of the Manchu dynasty. Their rights and privileges were restored at the beginning of the new era, A. D. 1840, but they have never recovered their former influence and prestige.

A mission of the Greek church has been in Peking over two hundred years, but is not allowed to propagate the faith, being tolerated here for the ostensible purpose of caring for the spiritual interests of the descendants of Russian prisoners taken by the Chinese on the fall of Albazin, on the Amoor River. By natural growth this mission has now a large following and a fine property. During the last century the Russian government was allowed the residence of a minister in Peking on the condition of the *kotow*, or prostration in presence of the emperor. No other government has ever granted this degrading reverence, and they waited till 1887, when the vexed "audience question" was settled, and foreign ministers were allowed to stand, on presenting their credentials to the emperor.

The first American minister to reach Peking (1859) was Mr. Ward, but he remained only a brief time and did not accomplish the object of his visit. Subsequent ministers have been ex-Governor Lowe, Mr. Avery, George F. Seward, J. B. Young, J. B. Angell, LL.D., Colonel Charles Denby, and Major E. H. Conger, the present incumbent. Dr. S. Wells Williams was the honored secretary of legation for many years, and many people were disappointed that he was not made minister. The allied forces (English 10,000 men, French 7,000 men) occupied Peking in 1860, after taking the Taku forts and fighting their way northward step by step for a hundred and forty miles. From that war followed the opening of nineteen treaty ports, and Peking became the residence of the ministers of foreign powers, though not open for business with foreigners.

#### MISSION WORK IN PEKING.

Dr. Lockhart, of the London Mission, followed the troops to Peking and did some medical work for the Chinese, but it was not till 1864 that regular work was inaugurated, and then almost simultaneously by three organizations, the London Society, the American Presbyterians, and the American Board. The pioneers of these missions were, respectively, Joseph Edkins, D.D., W. A. P. Martin, D.D., and Henry Blodget, D.D. The American Methodist Mission began work in 1869. Besides these four missions there are operating in Peking the Church of England Mission, Bishop Scott in charge, an independent mission in charge of Miss Douw, of Albany, N. Y., and the Russian Ecclesiastical Mission. There are also four large Roman Catholic churches, with a large following, doubtless larger than that of all the others put together.

By scanning the map it will be seen that the American Board Mission is located nearly in the center of the city, not far from the East Flowery Gate, and about equally distant from the Ha Ta Gate on the south and the An Ting Gate on the north. Our premises here cover a space of nearly three acres of ground, and comprise a street chapel (built by funds from the Otis legacy), in the rear of which there are rooms for a boys' day school, a domestic chapel, the Bridgman school for young women and girls, hospital for women and children

(now closed), a printing press employing twenty men, and four residences for foreigners. This makes a large plant, deficient only in two respects. The present chapel is too small. By the providential gift from the Tank estate we hope to realize nearly a sufficient sum for erecting a building capable of seating at least eight hundred people. The ground has already been purchased



THE PRESENT SOUTH CHAPEL, IN THE MISSION COMPOUND.

and some of the building materials. Another pressing need is a boarding school for boys which will prepare them for the college at T'ungcho. Such a school could be, in good part, self-supporting, as the demand in Peking for foreign education is on the increase.

One mile or so to the north, located on the great street, is the North Church, in charge of native Pastor Jen Hu Hai, with a working membership



of about eighty people, though some of them live a long distance away and regular attendance is not easy. Here is a fine day school for boys. On Fifth Street, a short distance away, is the memorial school for girls, called the Emily Hammond Ament Memorial School, comprising two courts, with rooms for kindergarten and dwelling rooms for teachers and others. A dispensary was also opened and did a good work when Dr. Murdock was on the ground.

There is not space to speak in this article of the seven outstations of Peking, in as many cities or market towns, where promising work is carried on.

For this work in Peking and its outstations there is a force of two foreign preachers, Messrs. Ament and Ewing, two ladies engaged wholly in educational work, Miss Chapin, Miss Sheffield, two native pastors, Jen and Hung, two Bible women, and eight regular helpers, with five students who assist during summer vacations—a total, including Mrs. Ewing, of twenty-four people, an average of one worker to perhaps 50,000. For this work, which ten years ago needed the sum of \$1,400, this year we receive the grant of \$625. With unlimited opportunities we are curtailed at every point. The absolute limit of retrenchment seems to have been reached, and the next step is backward unless unexpected help arrives.

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## THE MISSIONARY METHODS OF A HUNDRED YEARS.

AN ADDRESS BY THE BISHOP OF WAKEFIELD,

AT THE CENTENARY CELEBRATION OF THE CHURCH MISSIONARY SOCIETY.

[One of the most suggestive addresses made during the remarkable series of meetings held in London for seven days by the Church Missionary Society, in connection with the centennial anniversary of its organization, was that by the Bishop of Wakefield, having reference to the necessity of method, or organization, in mission work and yet of the subordination of method to life. The theme and its treatment are applicable to all missionary organizations as well as to the Church Missionary Society, and we are glad to give the bishop's address as we find it in the *Church Missionary Intelligencer* for May, omitting only a few sentences of local bearing.]

Our subject is "The Missionary Methods of the Hundred Years" during which the society has been in existence. I cannot help feeling that this is one of the most important subjects of all those that will come before us in the present week. At first sight it may seem to be the least important. The missionary work of the church may seem to be the simplest, the most spontaneous of all the activities of the church of Christ. For we have, on the one hand, the unchanging material of all the world that is still without Christ, to which we are sent to work; and on the other we have the simple, unchanging message, which will bring Jesus Christ to that world—the gospel of Christ, which is "the power of God unto salvation," "Jesus Christ, the same yesterday, today, and forever." It seems so simple to apply that one message, with one life, to the heart of all mankind.

But we are tempted to exclaim sometimes, "We need new methods. We need men filled with the Spirit. Let them act as needs arise. Faith and love are full of inventiveness, and will make their own methods. Do not cramp them with rules and do not smother them with regulations. No great movement in history ever began with organization. This is God's work. Let it break out as it will, on the

right hand and on the left. 'Open the gates, that the righteous nation, which keepeth the law, may enter in.'" But a little reflection and experience soon show us that after all method, rightly understood, is only another word for order. And that order is of the essence of any real development of life. It is true that no great movement in history ever began with organization. But it is equally true that no great movements ever lived and grew into lasting power without it. We have a striking example of this in the Acts of the Apostles, the great charter of missionary methods,—where St. Paul and Barnabas went forth preaching just wherever the call happened to come, conscious only of the guiding of that Spirit of Jesus who was with them. They went out preaching, but even on the return of their first missionary journey, as they came back over the same ground, we read that they ordained them elders in every city. Thus they were laying the foundations of a settled apostolic ministry and of an organized church. They went out preaching; they came back organizing.

And this leads us to reflect that, after all, organization or method is the necessary economy of power, as soon as a movement begins to gather itself into great proportions. That is the first aspect in which I invite you to look at our subject this afternoon—method is the economy of power. We learn to improve our methods as life goes on. You will forgive one who comes from the great workshop of England if I illustrate this from mechanical methods. There has been no great improvement in the principle of the steam engine since James Watt first gave it to us many years ago. But every day we are learning to improve the methods of applying that power to the work in hand. We are economizing our steam, we are cutting it off at the half stroke. We are preventing loss and friction in guiding it to the application of its force. And the result is that today, on the same principle as at first, we manage to have twice the power with half the expenditure of fuel. And so it ought to be with the improved methods of spiritual work. The gospel is ever the same in its principle, the fruitfulness of sacrifice will ever demand human lives to increase the kingdom of God. But there are ways of applying these vital forces with greater economy. And the sense of such application is the same in dealing with the methods of a missionary society. Therefore you will have brought before you this afternoon such methods as the pulpit, the printing press, the school, the workshop, the hospital, and other developments which have grown up as missionary work has become more complex.

First, we have learnt to see that the simple application of the gospel of Christ brings in its train many coördinate influences and upliftings of human nature. And these works, which we shall have illustrated before us this afternoon, are, after all, only the greater works of which Jesus Christ spoke, only the way in which the Holy Spirit uses human reason and human ingenuity—gifts of God alike, with faith and love, in order that he may flash his power along these lines which are laid down for us. Jesus Christ went about preaching, teaching, healing, and building up his church; and we are doing the same today. And we ought to recognize, even in the methods of missionary work, God fulfilling himself in many ways, through the Spirit which he has given to man.

And then again, method is a thing which is more for the church than for the individual. Method is that which lays down lines for great bodies of persons. As soon as ever these scattered believers are formed into a congregation, method begins; and it is difficult sometimes for us to separate, even in holy Scriptures, the thought of the application of the holy gospel to the individual from its application to bodies of Christians and organized churches. But it is just here where, really,

method begins; it is just here where the most delicate problems of administration not only at home, but in the mission field, have to be faced and solved — by prayer, by watching, and by intelligence. It is exactly the same in the history of the church's creeds. As we say those glorious words, 'God of God; light of light; very God of very God; begotten, not made; being of one substance with the Father,' — we forget, as the familiar phrases are taken upon our lips, what those apparently smooth and easy expressions have meant in lives devoted to battles over the intellectual conceptions of the faith. And so it is with the methods of the church. There are things that we take for granted in our methods today, which have cost in their human progress the same precious sacrifices as those which were made for the defense of the church's faith. As we glide smoothly and swiftly along our English railways — now going into a tunnel, now gliding along an embankment, and now again piercing through a deep cutting — we hardly realize what toil and labor there have been, and how we enjoy in our easy and smooth progress the labors of other men. That is method, and that is what we have come here today to discuss, and that is what it is our business to be constantly improving, by the grace of God, from day to day.

Then there is a third view of method, which is: that true method has to do with life rather than with system. It is the wisdom of every living society, from time to time, to re-cast its methods, or at least to review them, and to see where the temptations of organized life have any hold upon the methods of administration. You will see that I am not dealing so much with those methods of work which will be laid before you by other speakers, but I am dealing rather with a more difficult and deeper subject, the methods of the whole society with regard to the progress of its work. Sir William Hamilton says that all method is a rational progress, a progress towards an end. And, therefore, we see that our conception of method will go down very deeply and be found, after all, to be fastened to a root of religious principle, the spirit and the aims of the society itself. Most of our troubles, it seems to me, if traced by us to the water-shed where they divide sharply to one side or the other, may be traced to the different views which men take about the church of Christ — whether on the whole they conceive of it as a life, or whether they conceive of it, on the whole, as a system. Those whose view of the church leads them to regard it as a system are tempted, after a while, to lay too much stress on outward organization and uniformity. Those who look upon the church as a life are tempted to forget that all life expresses itself in orderly forms. Method is the illustration to me of the great principle that a seed which has life in itself will produce fruit according to the great creative law, after its kind. Any church system which is not based upon a great living unity is apt to crush out, by degrees, that life and hope and initiative and freedom which are the signs of a living faith. But, on the other hand, loyalty to a necessary order guides the spontaneous forces of life into efficient channels. This is what your society aims at; and it is a great question from time to time, and one which we should all lay to heart, — how far the lines which we are laying down, the greater lines and principles of action, are laid down in accordance with the mind of Christ for his church, and how far the mistakes which we make are thwarting the coming of his kingdom. That is the problem. It is a problem chiefly for the central administration. You will perhaps say that is not the problem for you and me who are not concerned immediately with the Church Missionary House in London. But that is not true. It concerns us all. We may have our influence upon the society, and our prayers may be intelligently directed, that they may be guided in the true methods in this sense, after all.

There are two dangers which beset every organized society. Every highly centralized society such as the Church Missionary Society is beset by these dangers. One is a danger towards the individual, a danger that not sufficient initiative is left to those who are real leaders in the field to deal with the problems as they happen to arise. The very thoroughness of home administration constitutes a constant danger, a danger which I know those who administer this society are alive to themselves. But if mistakes are made, and human hands, we know, do nothing perfectly, let us thank God even for the mistakes. For there never has been a mistake made yet in faith which has not turned to greater glory, through the providence of God. And it is a very fine saying that "the man who makes no mistakes will never make anything else."

The other danger is a danger towards the growing of the church. It is a matter for serious reflection, as churches grow into organized communities, whether the method of very strict control at home leaves sufficient liberty to experienced persons in the field in the merging of the missionary district into the organized church. It is just here, just at the moment when that fusion takes place with other districts superintended by missions with some different method, that the divine overruling of the Holy Spirit may be constantly prayed for, that we may be truly led by Christ.

I will only make one single remark in conclusion. This week, the week of the greatest missionary demonstration of this century, — this week is a week which has a special call to prayer and faith on the part of those who are gathered here. Do we believe that we really have the unique message, among all religions in the world, which is intended, after all, to subdue all things to Jesus Christ? That is a question which goes to the root of the matter, a question in these days of study of comparative religions which needs to be asked of thoughtful men and answered upon our knees. It is a time for quiet faith, it is a time when we wish to revive our faith again in the coming kingdom of our blessed Lord, and to look forward to that day when all things shall be under his feet. His garments sweep the earth in his coming return; and the one question of all questions, to each of us as we stand now before him, is this: What am I doing, in method, in spirit, in sacrifice, to hasten the kingdom of my Lord?

## LETTERS FROM THE MISSIONS.

### Micronesian Mission.

#### THE GILBERT ISLANDS.

MR. WALKUP, as reported in our last number, has come in his little vessel, *The Hiram Bingham*, to San Francisco and has sent us his report of two tours through the Gilbert group. It seems that when the news reached Kusaie of the outbreak of war between the United States and Spain Mr. Walkup started at once in the *Bingham* for the Gilbert Islands, which belong to Great Britain. In these neutral waters the *Bingham* would be safe from arrest from any

Spanish vessel. He visited seven islands of the group, spending more or less time at each until news came that the war was over.

In the first tour Mr. Walkup found much to encourage him at Butaritari and Nonouti, though at the latter island the work was much interfered with by Roman Catholic priests. One illustration is given of the persistency of the Catholic propagandism on Nonouti: —

"At a certain village the people have held to Protestantism since our teachers

first landed in 1881. Now the Catholics find five persons in the village who follow them, and the priests determined to have a chapel in the center of the village; this in spite of a regulation from the 'Resident Commissioners' forbidding the building of new churches or chapels within a certain distance of those already in use. We have a church in the center of the village. When the priests commenced to get posts on which to lift a house roof, the people assembled and pleaded with them; then the people sent for our teacher, filled the post holes as fast as dug, and wearied them until a justice of the peace arrived and ordered the priests to await court day. On the morning of the court day, after the Protestants had gone to the court, the priests and their five followers tried to get up their house, but they met the Protestant women of the village, led by the teacher's wife, who pushed the house off their shoulders and the fall broke it up. A fight followed, and each party was fined 2,000 cocoanuts; but the house was not set up. The native court reprimanded the priest, whereupon he took passage that day on a trading vessel to visit the 'Resident Commissioners.' I heard at Tarawa that these commissioners refused to listen to the priest."

When the report was received that the war between the United States and Spain was ended, Mr. Walkup returned on the *Bingham* to Kusaie, and the vessel, under Dr. Rife's care, made a tour of the Marshall Islands. On her return Mr. Walkup made a second trip through the Gilberts, taking four families, or twelve passengers in all. We are obliged to summarize the report in reference to several islands.

#### THE SECOND TOUR.

At four stations on the Butaritari lagoon the work seemed to be on the increase. At Makin there were thirty-one "clear-headed, clean-handed church members" who desired to receive the communion, but the general report from

the Butaritari lagoon can hardly be characterized as encouraging. Mr. Walkup has felt that a white missionary family should reside, for a while at least, on this island. At Marakei the pastor had revised the church roll and there were sixty-nine approved members, eleven of whom had been received this year and twelve restored. Of Tapituea Mr. Walkup writes:—

"At Tapituea the work from the first has been under Hawaiian shepherds until the last year; but as we saw the work the holiday week I can safely say it is encouraging. The missionary contribution increased from \$55.50 of last year to \$71.60 this year, besides \$30 for home evangelism, or \$101 in all. Sales of Bibles increased from \$41.50 last year to \$59.87 for one-half of this year. At Paoluh's station the work had suffered much by his duplicity, but several who had ceased attendance on worship have returned and asked to be restored to church fellowship. The number of bold, clean Christians at that station who wished to commune was only thirty-five, in contrast to the 140 reported by him last year as members. At Rev. Kaaia's station 101 Christians were present, willing to be questioned as to their life, and sixteen others reported as true and faithful, but not able to attend the service, making 117 of the 150 reported last year. Of the inquirers we admitted seven on confession, and the work all seemed very encouraging."

The strength of the Protestant element at this island is shown by the statement that the two judges, the secretary, the chief of police, and some other officials, besides thirteen of the fifteen government teachers, are Protestants. Of Nonouti Mr. Walkup writes:—

"This is the home of Nei Teria, the gem of the girls in the Girls' School, and the girl that was betrayed by her father, and only escaped the clutch of Catholicism by a foot-race of four miles after midnight, and after a fast of thirty-six

hours. Well, she is Mrs. Samuel Tebaou now, and they showed their courage in voluntarily going to that Catholic village and staying one night. This is not the only heroine among the Nonouti girls, if they were only tested as Teria has been. Her father, the head of the council of the island, came to me with a letter of confession, asking for forgiveness, and he also brought a verbal request from the village, saying that if I would leave Teria and her husband as teachers they would desert the Catholics. I told them that whenever they gave proof that they had deserted Catholicism, I would bring a teacher for their village."

Of Apemama Mr. Walkup writes:—

"Mr. C. H. Murdock was left there in October as government agent. He has had residence of about twenty years in the Gilbert Islands, and he understands well the reputation of Apemama from long before Robert Louis Stevenson's heathen contract with King Binoka. A code of new laws has been published especially for the Apemama people. One law is that the word 'slave' (the title of the people used by the chief's party) must not be used, as there are no slaves under the English flag. The people can be tillers of the chief's land, and they have a share now of all the cocoanuts, and the chief must not demand any prepared food from them as heretofore. These laws have brought great relief to our Christian people. Their earnest deacon, Isaiah, says that this which has come to pass is only what I have been preaching, 'Give glory unto the Lord and declare his praise in the islands.' By these rules all children must attend school. For the first absence a fine is imposed; for the second absence the parent or guardian goes to jail for a week. Besides the two catechist schools Mr. Murdock has selected a Christian for a government teacher. The first jail is being built, a heavy stockade to the penitentiary for three or four islands. Persons wishing to marry must be of

age, and have the permission of the king or magistrate to do so. This island ranks first in book sales this year, amounting to \$107.75, \$76 of it being for Scriptures. It also ranks second in contributions, \$82.70, nearly \$1.40 a member. We received eleven on confession and eight were restored."

At Maiana Mr. Walkup visited each of the stations, of which he says:—

"During the year the average church attendance has been about thirty Christians and two hundred or more school children. Since New Year's the attendance at church has been large, comprising the whole body of rulers and officers. On Tarawa the rule of the Resident Commissioner necessitates the keeping of the natives at work.

"After rebuilding public buildings they have had to rebuild their own dwellings, raising them two or three feet from the ground. The Resident insists that all the children living near schools attend either Protestant or Catholic schools, but they attend empty handed, having no books; and at villages where no schools have been started he makes no provision for government schools, as on some other islands. This is also true at Apaiang, the next nearest island. The pastor, Rev. Teraoi, is an active, earnest man, a good speaker, with an open door before him, yet with many adversaries on Tarawa. The people are scattered on different islets, and they and their children are most of the time on the move, making school most difficult. In spite of this he has kept six schools running on the mere pittance of \$30 assistance."

#### A SUMMARY.

After referring to the work on Banaba, where there were some tokens for good, the native pastor having been faithful and having a good following, Mr. Walkup sums up the report as follows:—

"In conclusion, we find the work growing and hopeful at every station.



The great majority of the workers have been very faithful, and although they feel the loss of more frequent visits and helps in their work, I think I can safely say that, in general, they use very good judgment in dealing, not only with Roman Catholic propagandists, but also with the government. Moreover, I find the traders speaking more highly of the teachers than in years gone by. Remember our teachers are much isolated, and what a lift a yearly conference (not to say quarterly or monthly or weekly) would give them. The Sabbath schools of the islands need more help than we have been able to give them. I used my mimeograph again in giving them Sunday school lessons, but I had material enough to give them only twelve lessons of 200 copies each. I think that by having a small printing press on the *Hiram Bingham* and printing primary and intermediate lessons, we would find use for 2,000 copies each week of the year, or 104,000 copies.

"A look at the statistical table shows us that we have a population of over 20,000 to account for, and the adherents and those that are willing to listen to the old story of Jesus and his love are about one-half, or 10,000. Nearly 6,000 have

professed to love Jesus since the beginning of the mission, but only about 700 adults are sure they love Jesus, and are willing to bear a cross for him; while among the 2,000 school children there are many more little Christian heroes, perhaps 700 in number.

"Twenty-five preachers, four of them ordained, preach the gospel to 2,500 people weekly, being assisted more or less by the twenty-six teachers. Over 500 of the 1,500 Sabbath school membership make a thorough study of the lesson, committing not only the verses, but the outlines and references for home readings. I venture to say of these 500 Bible students that they 'shall go out with joy and be led forth with peace.' As to the gifts: 'He which soweth bountifully shall reap also bountifully.' About sixty-two cents a member only; but what proportion is this of their income? Many heathen have hard work to get, besides their tobacco, the queen's tax of fifty cents; while our Christians buy books to the value of \$628, and clothes, paying the traders \$1 for four yards of shirting and the same amount for eight yards of calico. I only wish the churches in the home land would give in the same proportion."

### West Central African Mission.

#### CONTINUED INTEREST.

MRS. WEBSTER reports that there are over one hundred names on their school rolls at Bailundu, with a daily attendance of from fifty to eighty. This work is very exhausting, and Mrs. Webster says that "it is often with a sigh of relief that we lock the schoolhouse door at evening and turn our faces homeward." Nevertheless, there is great joy in this work. The church at Bailundu is filled to overflowing, a large portion of the increase in attendance being middle-aged and old men and women. Mr. Fay has now a class of eight or ten who

have applied for baptism. In reference to the religious quickening which began with the Week of Prayer, Mr. Stover writes:—

"The church is giving good evidence that the interest inspired during the Week of Prayer was no mere temporary matter. We never have any excitement here, for which we are thankful, as the promises of an African when excited are of very little value. One evidence of a deepening of the spiritual life of the church is the more conscientious observance of the Sabbath; another is the more faithful work done in all de-

partments; another, the deeper interest in the welfare of the unconverted. One of the least hopeful of all the backsliders, and one of the first, has sent word to one of the elders of the church that he wants to buy books and come to services again. Another, who fell away long ago, one of three out of the first forty who were baptized, has come back. He comes to all Sabbath services, prayer meetings, day school, etc. He attends daily evening prayers at Keto's house, in the village half a mile away, where both Keto and he live. He told Keto that he was coming back to 'the Word.' 'I have had nothing but thorns in my heart ever since I left it.' One great consolation and encouragement has been to hear every backslider testify that his conscience would give him no rest or

peace as long as he was away from 'the Word.' This is true of those who have *not* come back as well as of those who have."

From Chisamba Mr. Currie sends a cheering report. The young men have devised a plan for increasing the congregation, with the result that not less than five hundred were present at a recent service. Mr. Currie says that it needs much care and patience to control such a meeting of untrained natives, yet they had a pleasant service, after which Miss Melville had eighty in her primary class. Some young men who had gone out to secure carriers had walked about three hundred miles, and had held about fifty preaching services. Amid many temptations they had *lived* as well as *preached* the gospel.

#### East Central African Mission.

UNDER date of February 13 Mr. Bates writes from Mt. Silinda:—

"Our work is growing daily more and more encouraging. Our little band of Christians is increasing in numbers and spirituality. Our school at Mt. Silinda has more than one hundred on the roll. Of these, some thirty are native girls. About sixty are in the boarding department, working four hours a day for their board. When I returned to Mt. Silinda

two years ago it seemed wellnigh hopeless to think of reaching the girls. The idea met with the strongest opposition, but patience and perseverance, with God's help, have won the first victory in this as in other matters. Most of these girls are from our own farm at Mt. Silinda, but one comes from a neighboring farm and several from the same lowland district from which we have drawn so many boys."

#### Zulu Mission.

##### REVIVAL AT AMANZIMTOTE.

EARLY in March Mr. Bunker wrote from Amanzimtote:—

"We are in the midst of revival meetings in the church here on the station. About four weeks ago the interest became manifest and for the last ten days we have had special meetings. Those who had been unfaithful to the former promises to serve the Lord seemed first affected, and a good number of backsliders of long standing have returned

to Christ repentant. Others, some of them of very bad character, have become convicted of their sins and sought forgiveness. The work is still going on. I have one of our native pastors helping me for a time. There has been no such demonstration of noise as during the revival two years ago, but a steady, serious facing of their responsibility before God for their sinful lives. Some old men who have been gospel hardened, or rather, sin hardened, notwithstanding

a constant hearing of the gospel, have become softened, and it looks as though a good many would at last yield to Christ. I am hoping and praying that the revival will deepen and spread until the whole country-side is stirred. It is a bad time for a revival from a human

standpoint, as the people are very busy in their gardens, but it seems a real work of the Spirit. I have wondered how many of your prayers are being answered by this work. Let us praise the Lord, who hears and answers."

### Western Turkey Mission.

SMYRNA. THE GREEK CHURCH.

MR. MCNAUGHTON writes:—

"The Lord's work in the city of Smyrna is prosperous in all its branches. We seem to have pretty thoroughly emerged from the stage of prejudice and opposition from without. Gradually, but surely, we are winning the confidence of both Greeks and Armenians, yet an important accession from either nationality would doubtless precipitate violent persecution. Without the necessity of an open conflict the object of our coming here is quietly but surely attained.

"The remarkable movement in the old Greek Church, formerly reported, is gathering in momentum. The society organized among the supporters of the

forward and progressive party now numbers 1,800 members. There are employed seven preachers. Although their preaching may not be the most evangelical in character, yet the very fact that missionary methods are employed inclines the minds of the masses to a favorable consideration of what we are trying to do for them. One most hopeful result of the movement is its encouragement to Bible study. Large numbers of Bibles have recently been purchased from the agent of the American Bible Society, and that these are read is evident by the fact that many of those that attend the services of these preachers come to church with their Bibles in their hands."

### Central Turkey Mission.

OUTSTATIONS OF AINTAB.

UNDER date of April 17 Mr. Sanders reports visits at a large number of outstations, including Aleppo, Killis, Eybez, Beilan, etc. The work at Aleppo is prospering, yet Mr. Sanders reports an incident which, as he says, illustrates vividly the way in which people in the East look at some things, from a point of view which Americans do not easily understand. Mr. Sanders says:—

"One of the principal reasons for becoming a Catholic out here is that it is supposed, because Napoleon III backed up the Catholics so vigorously, that Catholics enjoy special advantages, and their clergy are supposed to look

after their interests in the government very sharply. Lately a Catholic was severely maltreated in Aleppo and the priests made no fuss about it. This so greatly enraged a large section of Catholics (Greek Catholics) that they came bodily over to us for some Sundays, and Mr. Christie, the Arabic missionary, had very hard work to take care of them, as they overflowed everything in our yard—church, schoolhouses, and all. This lasted a very few Sundays and then they left almost as suddenly as they came. A very few, however, seem to have been permanently affected. My attention of late years has been very much directed to the practical improbability

that those who have been brought up to worship in liturgical forms, and who look upon the mass as being our nearest approach to Christ, will give them up for our simple worship, unless there has been a real work of grace in their hearts."

Of Hassan Beyli Mr. Sanders writes:—

"I had one of the pleasantest visits at this place that I have ever made. As they have been much more than a year without a pastor I arranged my tour to give them two Sundays instead of one, as usual. I expected to find them very much broken up, but was in this respect very agreeably disappointed. We are fortunate in having there one or two men who are able to hold services, and the two Sunday services are always kept up. The church has been a scene of strife for some two years back. Before I arrived several of the leading church members seem to have been very much conscience-stricken over the condition of the church, with this result, that they went to work earnestly to bring about a better state of things, and with God's blessing they succeeded. We could not send them a man last fall because we had none. Now we cannot send because we are afraid we cannot find the money, though candidates and worthy candidates can easily be found. The ten days I was in Hassan Beyli were very delightful and passed very quickly.

"Beilan is prospering. Our former Hassan Beyli pastor has far more power here than those who are acceptable to our more highly cultivated congregations. He draws his illustrations from familiar objects, and uses such illustrations very freely. Hence he is thoroughly understood and so is very successful. I have mentioned repeatedly the large number of Armenians who came over to us for worldly reasons some two years ago. Last fall I wrote you how a great effort was being made to get them back into the Gregorian community and how this effort was meeting with considerable success. The effort has been successful

in the case of most of them, and they have formally returned to the Armenian community. Two or three families, however, stay with us, the head of one of them being now one of our most helpful members. Every possible pressure has been brought to bear on him to return, but without success, and there seems to be left no room to doubt that he is really an ardent Christian.

"I spent one Sunday at Tartuslu, an offshoot of this congregation. It is strictly 'graduate work,' as that term is getting to be understood. I have never spent Sunday with them before and it was a very enjoyable day. They have never yet had a regular preacher, and plead very earnestly for one, offering to pay 800 piastres gold themselves (\$35.20), which is a very large sum for them, considering their financial ability.

"Antioch appears better than for years. A graduate of Central Turkey College, 1898, is serving them as both preacher and teacher. If their condition is to be judged by their giving, they are certainly improving very much. The great trouble here, however, is the lack of real earnest Christianity among themselves.

#### KESSAB.

"Kessab is now a continual joy, whereas it used to be our greatest anxiety. There is plenty of anxiety yet, but hope as well. There was more readiness among the men to make trouble than last summer, but so long as the women of both parties maintain a sisterly attitude, as at present, no serious trouble is probable. We received fifty-five new members. The whole committee was very conservative on this subject, and these fifty-five were selected from some eighty, as the 104 taken last summer were selected from about 140 applicants. By far the larger number of those joining were women and girls. The housing of the congregation has come, however, to be a very serious matter. Kessab is a very healthy place, and there is almost no sickness among those who stay there

continually, as do the entire body of the women; they spend much time in the open air, and our congregation is growing so fast that when the outlying small congregations stay at home they have only room enough, and when they come the jam is simply terrible. We are compelled now to give notice on communion Sundays that non-members on the women's side will not be given places until the members all come. When they have come there is almost no room left, even though quite a number of the older women come over to the men's side. The financial difficulties, to say nothing of the difficulty of getting a firman, are so great that a second church is practically out of the question. I am hoping we may so make over the present building that we can get in several hundred more. The great surprise in Kessab, however, has been the way the outside villages have supported themselves the past year. It is the first time that they have had a paid preacher to themselves, and I did not believe they would, or rather could, pay their pledges. But they will do so. I hope it will be possible to erect them into a separate church soon.

"The schools of this mountain are flourishing as they have not done for years. A new department has been opened, more directly connected with our Female Boarding School here. There are now something like a dozen different places on the mountain where there are either villages, or the nuclei which will later become villages, and all Armenian. The way our Christian population is growing and developing is very notable. If only they were all thoroughly consecrated in business life as well as at home, what a testimony theirs would be! The spiritual work among the women is very interesting. It has changed its aspect a good deal since last summer. Some have gone back, but far the great majority are yet much interested and their life is deepening. I have been much reminded of the parable of the net and the subsequent selection of good and bad, while watching the development here."

Various other places were visited by Mr. Sanders, such as Loghoonolook, Keboosi, Hadji, Habebli, Bitias, in all of which there are good openings for work.

### Madura Mission.

#### ACCESSIONS.

MR. HAZEN, of Aruppukottai, writes, April 25:—

"I have some good news for you this morning. In the mission meeting now being held, Dr. Chester, Mr. Elwood, and Mr. Perkins each report the accession of a new village, with thirty or forty souls at each place. In Aruppukottai station we have had accessions every month this year. During these four months four new congregations have been formed in villages that last year did not have a single Christian in the place. And in a fifth place, where we had only three families, eighteen more families of about eighty souls have come

over to us. Hence in the five places we have an accession of 250 souls. This does not mean so many conversions, but it simply means that so many persons have renounced idolatry and have put themselves under our instruction. In all five places the people are relatives of Christians in some adjacent town, and have come to us for the sake of having their children educated, or for marriage purposes, or for some such advantage in a worldly point of view. But they have come to us and the responsibility of leading them to Christ is ours. I tell my men, 'These people have come to Christianity, but not to Christ. Unless you can plant their feet on the Rock Christ

Jesus they will all be swept back to heathenism when the tide of persecution comes.' I have no new men for these new congregations, nor money to pay them if I had the men, but the nearest catechist feeds and guides them as best he can, in addition to his other work. If they hold out, next year I shall build churches for them, and, where necessary, give them a man all to themselves. Thus you see we need to constantly enlarge. If the Lord continues to bless us through the whole year as he has thus far there will be 1,000 additions to our adherents in this station.

"In another respect the Lord has blessed us. There was a quarrel in one of our large churches, and when we undertook to restore peace the Lord took the matter into his own hands and in a marvelous manner softened their hearts so that they became as little children. The next morning we had the pleasure of reconciling a man and his wife. In that instance the Lord wrought

in the same marvelous manner. I never felt the Holy Spirit's presence more than on those two occasions. Such was the influence that three Hindus then and there decided to become Christians and promised to bring their families with them.

"In our boarding school we have something of a revival. In the senior Endeavor Society there was a great breaking down, with sobs and tears and confessions and a great spirit of prayer. Several were on their feet at one time beginning to pray. When Mrs. Hazen closed the meeting with the Lord's prayer, as usual, several continued right on praying, and could be stopped only by the promise that they might have another prayer meeting the next night. At that second meeting there was the same spirit manifest and they had a third meeting with like results. Thus God is blessing us and our hearts are very glad. Pray for us that this good work may go on through the year."

### North China Mission.

#### COUNTRY WORK AMONG WOMEN.

MISS MORRILL, of Paotingfu, writes, under date of April 21:—

"I have never been so hopefully impressed with our country work as now, and am anticipating giving more time to it next year. The people in the Chao-chou, which is the most remote corner of our Paotingfu field, are peculiarly warm-hearted and cordial, and I do not think that we who have been there on a recent tour will recall any of the fatigues of the journey. They are all forgotten in the welcome we received. My first class was in the village of Pau Tsun, the home of the old brother 'Plum,' the one who was converted in exile. His son's wife and the three grandsons' wives were members of the class, and a granddaughter came from her husband's home to study. Three

other women came from as many villages, and a woman in the village, whose boy had been studying with Pastor Meng, made up my class. I was pleased to see the interest of this woman. She was poor, and eked out her living by reeling thread to sell to the weavers. She would come in the morning, after her breakfast, reel in hand and a basket of bobbins on her arm, and propping up her book before her, would study while she worked. The same woman one morning brought me her 'Heaven and Earth' sheet, and a few days later her 'god of wealth.' The latter has most decidedly outlived his usefulness, for he is so ragged and dirty he is only fit for the kitchen stove. She had one or two other gods that she wanted to give me, but her oldest son is not at all in sympathy with the truth and



forbids such a wholesale clearance of the patron gods, lest the family have ill luck. His mother says, 'He may count them as lies; but as for me I will only pray to the living God.'

"Speaking of false gods reminds me of young brother Chia's testimony. He had been studying here in Paotingfu, and having accepted the truth, felt greatly troubled about the idols in his home. How could his mother be persuaded to part with them? A few days before he reached home his mother in her dreams saw her household deities coming to her and heard them say: 'There is one greater than we coming to your home. He has told us to move on, and we shall have to leave you.' She very readily acceded to her son's wishes, and now they are united in the truth. I do not think that I have ever seen women show greater interest or make better progress in two weeks than did these long-neglected ones in Pau Tsun. One of the women said: 'It is very hard to have you come and go away, but your coming has made such a difference to us. We can never be just as we were before you came.' Another, in a little confidential talk, said: 'I used to wish I was better looking, but the other night when we were talking together, *he* remarked that he didn't care how I *looked*, if I only had the doctrine in my heart. The truth inside makes everyone beautiful.' Did young Deacon Plum arrive at that conclusion unaided? That the two could talk together in that way, and that the wife could tell me about it, shows that the heaven is working.

"The women studied a little book for beginners, a knowledge of which is now among our requirements for church membership. The brighter ones finished it and began the catechism. We studied late in the evening, they were so eager not to lose a moment. We had daily Bible lessons on the life of Christ, and through example and precept they now

have the habit of saying grace at meals and daily prayer, no longer thinking it sufficient that 'the men know how.' 'Theirs is theirs, and we must do it for ourselves.' In Ting Tsun the class was shorter, but I had ten pupils under instruction for a week, all from one household. Surely these women who laid aside all their work, and the men who urged them to do so that they might learn more of the way, will yet reproach those with more abundant and unused leisure."

#### THE REACTION.

DR. PORTER, of Pang Chuang, refers to the alternations of hope and fear that have attended their work in the past year, and especially to the reaction in connection with the rule of the Dowager Empress. Chinese scholars are very timid, and the books which were for a time in great demand now find little sale. When the new university, under Dr. Martin's lead, was opened less than one-half the applicants dared to appear again. Dr. Porter gives an incident connected with the funeral of an old lady, in a village, the mother of a church member:—

"The son was fully determined to have a Christian funeral. A cousin, who had always been hostile, was determined to prevent it. Two helpers went over to see the village leaders, who had been influenced by the cousin. The news of reaction from Peking had an evident bearing on the case. The village leaders declined absolutely to see the helpers, and sent a vigorous message, saying: 'The customs of a myriad of years could not be altered.' When we were appealed to we sent word to the church member that he should make an appeal to the Hsia Chin official, and since we were on fair terms with the mandarin, that we would send a letter asking his help. The official replied to us in a very courteous way, but he had no purpose to give any real help."

After various efforts Dr. Porter went himself to the village and had a new illustration as to the power of personal influence:—

"Four men who had refused to discuss the matter with the helpers came at once to see me. They merely excused themselves on the score of ignorance of the church customs. They seemed all smiles and complacency. I went on at once to the city of Hsia Chin to emphasize the impression that we should follow up the advantage by a visit to the official. I had fixed the day of the funeral. The village leaders still made it uncomfortable for the Christian family, insisting on some extravagant expenses as a penalty for their partial victory. It became necessary to send down Pastor Chia to complete this business, since I could not return. The funeral at last came off without the slightest hindrance, so that the impossibility of changing these irreversible customs is not so great as it seemed likely to be. A single victory such as this sets the tide for others that must come."

#### A DOUBLE-FACED OFFICIAL.

After speaking of the strong hold gained by the mission in Hsia Chin city, in less than three years, where there are many intelligent men in the Sunday services and also many new inquirers, Dr. Porter speaks of the heavy cloud which is overhanging the place:—

"The local official, Mr. Chao, who has been in office four years, and had written us personal letters, exceedingly courteous, had suddenly veered around and was trying to undermine our increasing influence. He had felt, with others, the enormous pressure of the new interest in Western and scientific study. He felt, as so many must feel, that this study is inevitably associated with the new religion now gaining such a powerful prestige even among the officials and scholars. He determined to stem this tide of influence if possible. He therefore wrote a pam-

phlet, had it printed in his yamen, and quietly given to every scholar who came up to the monthly examinations. The effect of this pamphlet was immediate. The scholars ceased to buy books or to talk about the new learning, quietly ignoring our preachers."

Dr. Porter translates some of the sentences in the twelve-page pamphlet issued by this official:—

"Their (Christian) religion is such as China never had, and is antagonistic to the doctrines of the sages, such as the family relations and the laws of benevolence and righteousness. In this regard these religions are inferior to Buddhism and Taoism." "Western sciences each have their ancient root in Chinese principles, which have been stolen and shrewdly expanded." "As to occidentals, their chaos has just begun to dissolve, and their savagery has not yet changed. They have no loyalty, no family rules, no true principles of sexual relations, no literature, and no true civilized society." "Because their land is narrow they have come to us, searching the limits of the land for their own gain." "In the matter of skillful search into the secrets of the earth they are far shrewder than we, but they do this simply for gain, and are barbarians still with all their industrial skill." "These barbarians have stolen our scientific principles; they seek only gain from our country; they aim to deceive our people, to surround our land, to disturb our national laws and customs."

"As a comment upon this official it may be said that in a drunken fit five years since he killed one of his maid servants; that he has a wife and three concubines; that in four years he has killed sixty-four men by torture, and that this year he has 'attached' 120,000 taels above his legitimate perquisites.

"Such is the life against which we carry this quiet yet sublime warfare."

Dr. Porter refers to two terrors which had absorbed the attention of the people

of late; first, the overflowing of the Yellow River so that at one point near the city of Chih Ping the body of water was twenty-seven miles broad; and the other terror being caused by the fanaticism of a band called "The Boxers," or "Big Sword Society." These fanatics

have a sort of spiritism connected with their gymnastics, flourishing big swords in great numbers and threatening to kill the Christians, especially the foreigners. The Christians, however, were feeling reassured, and, despite the alarm, inquirers were coming to the meetings.

## NOTES FROM THE WIDE FIELD.

### AFRICA.

NGONILAND. — We have often referred to the Ngoni tribe inhabiting the highlands west of Lake Nyasa. The people are of Zulu origin, evidently having migrated not many scores of years ago from Zululand, possibly having been driven away in the fierce wars of Chaka and Dingaan. The tribe has multiplied rapidly in its new location, but when the Scotch Free Church missionaries established themselves on Lake Nyasa they knew of the Ngonis solely as a fierce and most untractable people. Within a few years we have reported some marked successes in reaching these people with the gospel message, and a somewhat full account of a remarkable religious awakening will be found in the *Missionary Herald* for December last, page 513. The Rev. Donald Fraser writes in the *Aurora*, published at Livingstonia, concerning the recent wonderful movement among them. He says: —

"The contrast between today and ten years ago is *miraculous*. But we shall simply speak of this year and last. During the past twelve months a new desire to learn has been coming to the people. The highest number of scholars at the schools has risen from 1,677 to 4,021, and the average attendance day by day from 1,342 to 3,178. This growth is partly accounted for by the increased attendance at the old schools, and partly by the opening of twelve new schools — most of them in districts that hitherto have been untouched. Month by month applications for teachers in new districts have been coming to the missionaries, and although a dozen of these have been answered, no fewer than nineteen others have been deferred. The great difficulty is, of course, to find a sufficient number of teachers. Their number, together with the monitors, has been increased this year from 72 to 100, but those are too few, and their education is too slight for the efficient manning of the most elementary schools. Yet their little knowledge and their changed lives make them pioneers of decided value. The demand for books has exceeded all expectation, and so has gone beyond the power to supply. An edition of 1,000 copies of the primer was sold out within eight months of its delivery, and in the past three or four months more than 500 copies of the Gospel of Mark have been taught. The Zulu Bible costs the monitors a quarter of their year's salary, yet not a few of them have provided themselves with copies. No new schools have been opened until the people promised to erect a building and to make some contribution towards the teachers' salaries. As a result, eighteen new reed schools have been built free of cost. Not less encouraging has been the spiritual side of the work.

"The communion season of last May, when 195 adults and 89 children were baptized, has left a deep and abiding impression on the people. Since then our inadequate staff and the great pressure of work have not left time for the proper examination of candidates, and there have been no more baptisms. But there are now 1,252 catechumens preparing for baptism, and every week, almost every day, is seeing that number increase. Yet it is no light matter to become a catechumen.

Candidates have to show some signs of a changed life, must be total abstainers, and must pass a slight examination in the elements of religion. Polygamists, too, must renounce all their wives but the first, and the women whose husbands have a plurality of wives must leave their husbands. Many scores have made the sacrifice, and are now preparing for baptism. The services on the Sabbath are very largely attended. Besides the ordinary gatherings in the schools, numerous village services are held by the teachers and others. The aggregate number assembled at all these on the Sabbath is from 13,000 to 15,000. This may seem a large number, but it is only a small percentage of the tribe. And, after all, those villages where morning worship is heard are only a few among those where the beer song and the foul dance are loved. Yet these facts are sufficient evidence of a great change and of some quickening. Much, very much more, may be desirable, both in the church and in the general body of the people. We are still at the beginning of things, but for what has come we offer deep praise."

M. COILLARD IN AFRICA. — The veteran missionary, M. Coillard, after a prosperous voyage to the Cape of Good Hope, was welcomed there with abounding hospitality, and he went on to his early mission ground in Basutoland only to be received with still greater enthusiasm. There was a reunion in the open air of over 2,500 persons, 900 of whom partook of the Lord's Supper that day, under the shade of pine trees planted by the first French missionaries to that country, sixty years ago.

At the station of Leribe M. Coillard was at home; everything there was the work of his youth — buildings, gardens, trees. Forty-two years before he began his apostolic life of devotion to Africa in that place. At last dates M. Coillard was preparing, by the purchase of wagons and supplies, for the long journey northward with the nineteen missionary recruits whom he has secured for the Zambesi.

From the Zambesi recent letters bring news of varying character. The conduct of two of the Basuto evangelists had made it necessary to dismiss them, and the attitude of the Barotse king, Lewanika, was saddening and alarming. "He has returned to pagan practices and has forbidden his wives to attend the Christian services. His great object is to amass money in order to go to England, like King Khama, whose piety he is far from possessing. It is hoped that M. Coillard's personal ascendancy will soon be felt anew by this African monarch, whose conversion has long been prayed for by Christians in Europe. On the other hand, Litia, the son and heir of Lewanika, and his one wife, remain faithful to their Christian profession made in 1894. He exchanged gifts with the missionaries at their Christmas festival of 1898, addressing the assembled children and closing with prayer. He and his wife spend an evening every week at the mission house, besides dropping in often. There they learn and sing many hymns, and play simple games, such as dominoes, entering into them with all their hearts, like big children."

#### THE MORAVIANS.

IN its annual report the Moravian Missionary Society speaks of the great perplexities which attend its work. The society received a great legacy from Mr. J. J. Morton, amounting to about a million dollars, and the impression has gone abroad that this large sum had made the society somewhat independent. So far from this being the case, the terms of the benefaction were that the money should be used only for founding new stations. While this, of course, is an advantage in extending the work, it in no wise avails to meet the current necessities, and the deficit for the regular work for the past year is so great that the society has to face the painful question of abandoning some of its missions.

## NOTES FOR THE MONTH.

## SPECIAL TOPIC FOR PRAYER.

That He who has made so many of his young servants ready to offer themselves willingly for foreign missionary service, will move upon the hearts of his professed people in this land to sustain them in going, so that a true forward movement shall be made corresponding in some good degree to the present openings in divine providence.

That the way may be opened and the means supplied for the enlargement of the work of the American Board in Micronesia. (See page 272.)

## DEPARTURES.

June 3. From Boston, Rev. and Mrs. George E. White, returning to the Western Turkey Mission.

## ARRIVALS IN THE UNITED STATES.

May 16. At Oberlin, Ohio, Mrs. John P. Jones, of the Madura Mission.

May 17. At New York, Miss Mary L. Page, of the Spanish Mission.

May 20. At San Francisco, Rev. H. J. Bruce, Rev. J. E. Abbott and Miss Anstice Abbott, of the Marathi Mission; also Rev. and Mrs. D. Z. Sheffield, D. D., of the North China Mission, Rev. and Mrs. I. J. Atwood, M. D., of the Shansi Mission, Rev. and Mrs. M. L. Gordon, D.D., of the Japan Mission, and Rev. and Mrs. C. M. Hyde, D. D., of the Hawaiian Mission.

May 24. At New York, Miss Mary G. Webb and Rev. T. D. Christie, D. D., of the Central Turkey Mission.

May 27. At New York, Mrs. Josephine L. Ballantine and Miss Esther D. Fowler, of the Marathi Mission.

## DEATH.

June 7. At Boston, Miss Katherine B. Fraser, of the Eastern Turkey Mission. (See page 264.)

## DONATIONS RECEIVED IN MAY.

## MAINE.

Auburn, High-st. Cong. ch.	51 56
Augusta, Jas. W. Bradbury,	100 00
Bath, Mrs. I. W. Cushing,	5 00
Brewer, 1st Cong. ch.	10 40
East Sumner, Cong. ch.	5 00
Ellsworth, Cong. ch., add'l,	5 00
Farmington Falls, Cong. ch.	3 00
Hiram and Sebago Churches,	6 14
Lewiston, Pine-st. Cong. ch.	40 70
Newcastle, Rev. F. V. Norcross,	25
New Sharon, Cong. ch.	2 00
Norridgewock, Friend,	5 00
No. New Portland, Cong. ch.	1 00
Phippsburg, Cong. ch.	7 56
Sanford, Cong. ch.	7 50
Sebago Lake, Cong. ch.	3 10
So. Berwick, Mrs. E. W. Tobey,	5 00
Woodfords, Cong. ch., Friend,	5 00
Friend,	20 00
Legacies.—Augusta, Mary R. Ford,	283 21
by Eugene S. Fogg, Ex'r,	1,102 16
North Yarmouth, Lucy A. Barbour,	400 00
	1,502 16
	1,785 37

## NEW HAMPSHIRE.

Amherst Cong. ch.	10 00
Bennington, Y. P. S. C. E., toward support of Rev. J. H. Pettee,	5 00
Campton, Cong. ch.	16 00
Chester, Cong. ch.	15 00
Claremont, Mrs. H. L. Bancroft,	5 00
Concord, South Cong. ch., Friend, 19;	
John Ballard, 1,	11 00
Derry, H. B. Humphrey,	1 00
E. Sullivan, Union Cong. ch.	12 18
Epping, Cong. ch.	20 00
Francesstown, Cong. ch., M. B. Fisher,	5 00

Gilsum, Cong. ch.	3 00
Goff's Falls, Union chapel,	6 00
Hampden, Cong. ch.	5 70
Hinsdale, Cong. ch.	4 07
Keene, Mrs. G. E. Fay,	1 00
Laconia, Miss Mary S. Tilton, .25;	
Friend, 5,	5 25
Manchester, 1st Cong. ch., 60.53;	
H. P. Huse, 10; Mr. and Mrs. A. H.	
Hale, 10,	89 53
Millford, 1st Cong. ch.	55 00
No. Londonderry, Cong. ch. and Sab.	
sch.,	7 00
Plymouth, Wm. C. Landis,	1 00
Smithtown, Friend,	15
Troy, Trin. Cong. ch.	10 04
Webster, 1st Cong. ch.	15 40
W. Derry, S. F. French,	1 00
	304 32
Legacies.—East Derry, James C. Taylor, by Edward T. Parker, Ex'r,	1,000 00
Rindge, Otis Hubbard, by Herbert E. Wetherbee, Ex'r, add'l,	300 00
	1,300 00
	1,604 32

## VERMONT.

Barnet, Friend,	5 00
Brattleboro, Centre Ch.	15 00
Bridgewater, Cong. ch., Friend,	75 00
Bristol, F. W. Nash,	10 00
Cambridge, Y. P. S. C. E., toward support Rev. D. S. Herrick,	2 00
Cornwall, Cong. ch.	56 69
Enosburg, Cong. ch.	20 00
Fairhaven, Welsh Cong. ch.	10 30
Gayssville, Cong. ch.	5 00
Guilford, Mrs. Lucy P. Chandler,	2 00
Manchester, E. J. Kellogg, 5; Mrs. Edward C. Orvis, for work in Home Office, 5 00,	10 00
Newport, 1st Cong. ch.	20 00

North Thetford, Cong. ch.	18 00
Norwich, Cong. ch.	25 00
Orwell, Mrs. C. J. Dewey,	1 00
Pittsfield, Cong. ch., 5; Mrs. Arunah Allen, 25,	5 25
Randolph Centre, Cong. ch.	3 00
Rochester, Cong. ch.,	28 91
Salisbury, Rev. R. J. Barton,	4 00
Saxton's River, Cong. ch.	4 00
South Duxbury, Cong. ch.	15 00
Springfield, Mrs. A. S. Grow,	2 00
Stockbridge, Rev. T. S. Hubbard,	5 00
Waitsfield, Cong. ch.	15 00
Wilmington, Cong. ch.	6 53—363 68

## MASSACHUSETTS.

Amesbury, Union Cong. ch.	8 50
Andover, Chapel Cong. ch.	15 00
Athol Centre, W. H. Brock,	25 00
Auburndale, Cong. ch., 25; Friends, through Mrs. C. W. Wheeler, 1;	276 00
Beverly, Wash.-st. ch.	1 00
Boston, Old South ch., 2,200.17; Park-st. ch., 121; Mount Vernon ch., 50; Phillips ch. (South Boston), 49.56; Maverick ch. (East Boston), 38; Highland Cong. ch., 9.50; Friend, for Forward Movement, 30; E. R. Rankin, 10; Friend, 10; Miss A. A. Holmes, 2; Miss L. W. Valentine, 2; Miss L. H. Gage, for Forward Movement, 1,	2,823 23
Braintree, Henry A. Johnson, 25;	30 00
Fred's T. Sampson, 5,	3 00
Brimfield, Oscar Bissell,	10 00
Brookfield, Jno. C. Gibbs,	25 00
Brookline, Friend,	5 00
Buckland, L. M.,	5 00
Campello, Mrs. Mary Lawson,	29 22
Chicopee Falls, 2d Cong. ch., 19.22;	182 08
Albert Guenther, 10,	10 57
Danvers, Maple-st. ch.	11 00
Dedham, 1st Cong. ch.	10 92
Dover, Cong. ch.	59 38
East Bridgewater, Union Cong. ch.	16 35
East Somerville, Franklin-st. ch.	42 37
Essex, Cong. ch.	40 00
Falmouth, 1st Cong. ch.	97 80
Franklin, Cong. ch.	12 75
Gilbertville, Cong. ch.	122 51
Holden, Cong. ch.	3 00
Holyoke, 2d Cong. ch.	39 07
Hubbardston, Cong. ch.	10 00
Hyde Park, 1st Cong. ch.	144 68
Lexington, C. H.	35 00
Longmeadow, 1st Cong. ch., 11; Be-nev. Assn., 123.68; Friend, 10,	24 00
Mansfield, Cong. ch.	54 25
Marblehead Neck, Miss Mary E. Fowler,	10 88
Medford, Union Cong. ch., Woman's Chn. League, 4.25; Mr. and Mrs. D. W. Wilcox, 50,	77 36
Melrose, Cong. ch.	26 48
Melrose Highlands, Cong. ch., to const. Rev. LEONARD P. DAVID-SON, H. M.,	16 38
Monson, Cong. ch.	10 00
Newbury, 1st Cong. ch.	25 00
Newton, Friend,	1 62
Norfolk Co., B. C. M.	10 00
North Andover, Cong. ch.	10 00
North Attleboro, Miss S. J. Gilman,	3 60
North Billerica, Mrs. E. R. Gould,	129 62
North Chelmsford, Rev. J. B. Cook,	14 50
Northampton, Edward ch., 124.02;	56 61
Mrs. H. C. Gill, 5,	2 50
No. Weymouth, Pilgrim Cong. ch.	18 00
Norton, Trin. Cong. ch.	10 00
Norwood, Y. P. S. C. E. for mission-ary in Foochow,	5 42
Reading, Cong. ch.	11 00
Salem, I. H. N.,	25 80
Sheffield, Cong. ch.	45
Shrewsbury, Cong. ch.	55 60
So. Framingham, Grace Cong. ch.	
So. Hadley, 1st Cong. ch., 45; Marcia A. Keith, 10,	

So. Hadley Falls, In His Name,	30 00
So. Weymouth, Old South ch.	10 00
Springfield, Olivet Cong. ch., to const., with other donations, Mrs. NELLIE C. BATCHELDER, H. M., 24.61; S. C. Burnham, 5; Mrs. F. M. Har-wood, 5,	34 61
Stoneham, Cong. ch.	36 37
Stockbridge, Cong. ch.	17 43
Townsend, Cong. ch.	2 27
Ware, G. M.,	1 00
Wellesley, Adelaide I. Locke, for na-tive agency Bulgaria,	10 00
Wellesley Hills, J. K. Richardson,	25
Westboro, Evan. Cong. ch.	75 32
Westfield, 1st Cong. ch., 128.05;	
Friend, 5,	133 05
West Yarmouth, Cong. ch.	10 00
Whitman, 1st Cong. ch.	26 55
Wood's Holl, Cong. ch.	2 50
Worcester, Central Cong. ch., X, 25;	
Adams Sq. Cong. ch., 13.55; Ply-mouth Cong. ch. (member), 10,	48 55
C. Hill,	10 00
Friend,	10 00—4,930 25

Legacies.—Bernardston, Mrs. Elvira L. Burke, by John B. Field, Ex'r,	2,234 81
Boston, Rev. E. K. Alden, D.D., for educational and evangelistic work in the Madura Mission,	125 40
Falmouth, Hannah Eldred, less ex-penses	425 00
Monson, William S. Nichols, add'l,	31 15
North Falmouth, James Nye, in-come,	45 47—2,861 83
	7,801 06

## RHODE ISLAND.

Newport, Mary D. Skinner, 25;	
Friend, 1;	1 25
Pawtucket, Park-pl. Cong. ch., 7.23;	
Wm. Paton, 2,	9 23
Providence, Union ch., toward salary of Rev. I. M. Channon, 39.50;	
North Cong. ch., 18.33; Plymouth Cong. ch., 17; Beneficent Daugh-ters Soc'y, 20,	94 83
Slatersville, Y. P. S. C. E., 2.75;	
Rev. A. Donnell, 5,	7 75
Tiverton, Cong. ch.	28 60—141 06

## CONNECTICUT.

Bethel, Cong. ch., Friend,	5 00
Branford, Y. P. S. C. E., for native preacher in India,	10 00
Bridgeport, Park-st. Cong. ch., of which 25 from Sen. and 25 from Jun. C. E. S., for work in India, and to const. EGBERT MARSH and ELEANOR L. BEERS, H. M., 179.25;	
1st Cong. ch., toward support of Miss'y., 100; Mabel McKelvey Blodget, 25,	304 25
Brooklyn, M. W. Crosby,	5 00
Canterbury, Cong. ch.	4 50
Central Village, Cong. ch.	15 00
Clinton, Y. P. S. C. E., for Catechist, Madura,	35 00
Colebrook, Cong. ch.	2 46
East Canaan, Cong. ch.	16 30
Easton, Cong. ch.	
Hartford, Asylum Hill Cong. ch., Friend, 10; Students of Hartford Theo. Sem'y, 60.10; F. M. Smith, 5; Friend of the Cause, 5; Friend of the Cause, 5,	84 10
Kensington, Cong. ch.	5 50
Litchfield, Friend,	24 00
Meriden, W. H. Catlin,	10 00
Middletown, 1st Cong. ch., 71.20; Y. P. S. C. E., for work in North China, 25,	96 20
Millford, Plymouth Cong. ch.	16 51



New Britain, Y. P. S. C. E. of South Cong. ch., toward salary Mrs. Amy B. Cowles,	235 26
New Haven, Danish Cong. ch., 5.39;	
Students and Faculty of Yale Divinity School, toward support of Rev. W. W. Wallace, 65.50,	70 80
New London, J. H. Wilcox,	1 25
Ridgefield, A. Ressegine,	25
Rockville, Y. P. S. C. E. of Union Cong. ch., for teacher, Kaigan,	25 00
Salisbury, Cong. ch., 42 75	
Sharon, Cong. ch., to const. Rev. Ed-ward O. Dyer, H. M.,	20 45
Shelton, O. G. Beard,	25
South Britain, C. LeRoy Mitchell,	7 55
South Glastonbury, Cong. ch. and Sab. Sch.,	50 00
Stafford Springs, Cong. ch.,	1 00
Thomaston, 1st Cong. ch.,	26 31
Westchester, Cong. ch.,	4 65
Wethersfield, 1st Cong. ch., La. Aux.,	33 25
— Friend, to const. GRACE EDITH SNOW, H. M.,	100 00—1,252 82
<i>Legacies.</i> —New Haven, Mrs. Amelia A. Leonard, by Charles A. Shelton and Henry G. Newton, Exrs, for mission work in Turkey in Asia,	1,963 51
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Exr, add'l,	150 00—2,103 51
	3,356 33

## NEW YORK.

Albany, Rev. F. R. Marvin,	1 00
Angola, Miss A. H. Ames,	5 00
Baiting Hollow, Cong. ch.,	3 17
Berkshire, Cong. ch.,	2 20
Brooklyn, Mr. and Mrs. E. W. Cook, 25;	
Chas. A. Clark, 25; M. L. R., 10,	60 00
Churchville, Cong. ch.,	43 75
Clinton, An Offering to the Lord,	5 00
Columbus, Cong. ch.,	16 30
Fairport, Cong. ch.,	32 00
Gloversville, Cong. ch.,	106 70
Homer, Cong. ch., with other dona-tions, to const. Rev. Wm. F. KETTLE, H. M.,	16 00
Honeoye, Cong. ch.,	21 50
Lockport, 1st Cong. ch.,	25 00
Lysander, Cong. ch.,	4 26
Margaretville, Mary I. Ward,	5 00
Massena Centre, Mrs. E. C. R. Sutton,	10 00
Newark Valley, Cong. ch.,	2 70
New York City, Christ Cong. ch., Easter offering, 8; E. W. G., 10;	
M. A. Bates, 5,	28 00
Olean, 1st Cong. ch.,	8 20
Oswego, Cong. ch.,	3 00
Oxford, Cong. ch.,	5 00
Portland, Cong. ch.,	7 00
Poughkeepsie, H. L. Young,	25
Richmond Hill, Cong. ch.,	2 00
Rodman, Cong. ch.,	24 00
Sidney, Cong. ch.,	2 13
Sinclairville, Cong. ch.,	7 00
Sing Sing, Mrs. Cornelia M. Avery,	2 00
Spencerport, 1st Cong. ch. and Sab. sch.,	17 76
Stamford, Mrs. Jos. Hubbard,	5 00
Union Falls, Friend,	20
Warsaw, Cong. ch.,	11 12
West Winfield, Cong. ch.,	5 39—487 63
<i>Legacies.</i> —Canandaigua, Antoinette Pierson, 500, less expenses,	498 75
New York, Abel C. Judson, by John H. Gregory, Trustee,	4,472 76—4,971 51
	5,469 14

## NEW JERSEY.

Chester, J. H. Cramer,	10 00
Closter, Cong. ch.,	10 65
E. Orange, Mrs. J. A. Hulskamper, 25; Miss S. R. Adams and Y. P. S. C. E., 20,	45 00

Newark, Y. P. S. C. E. of Belleville-ave. Cong. ch., for native preacher, Madura,	10 00
Trenton, John J. Rothermel, 1; Friend, for Madura Mission, 40,	41 00—116 65

## PENNSYLVANIA.

Braddock, 1st Cong. ch., 6; Women's Miss. Soc., 2.42,	8 42
Corry, Cong. ch.,	1 44
Erie, Estate M. W. T.,	40 00
Guy's Mills, Mrs. F. Maria Guy,	5 00
Horatio, Cong. ch.,	3 00
Kane, Cong. ch.,	2 50
Lansford, W. M. Soc.,	10 00
Philadelphia, Rebecca C. Eldred,	5 00—75 36

## VIRGINIA.

Hemdon, Cong. ch.,	3 71
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## NORTH CAROLINA.

Dudley, Cong. ch.,	5 25
Haywood, Cong. ch.,	1 50
Southern Pines, Mrs. J. B. Hubbard,	5 00
Troy Woman's Miss. Soc., by A. E. Farrington, Treas. W. M. U. of N. C., 4 24	
Newberry, Cong. ch.,	1 00—16 09

## GEORGIA.

Atlanta, W. C. Nunemacher, 2; Wom. Home Miss'y Soc. of State of Georgia, 2.45,	4 45
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## LOUISIANA.

New Orleans, University Cong. ch.,	5 41
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## INDIANA.

Indianapolis, Mayflower Cong. ch.,	25 00
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## MISSOURI.

Hamilton, Cong. ch.,	13 30
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## OHIO.

Ashtabula, 2d. Cong. ch., E. L. Morris, 10; 1st Cong. ch., R. G. S., 3,	13 00
Cincinnati, Cong. ch.,	4 46
Cleveland, Euclid-ave. Cong. ch., 78.42; Franklin-ave. Cong. ch., 12.20; Mr. and Mrs. W. A. Hillis, 20; Mary L. Fowler, 5; Joy Hillis, 1,	116 62
Freedom, 1st Cong. ch.,	5 00
Jewell, T. B. Goddard,	50 00
Johnsontown, Cong. ch.,	2 00
Kelloggsville, Cong. ch.,	2 22
Painesville, E. D. Whitney,	24 25
Springfield, 1st Cong. ch.,	22 68
Toledo, Washington-st. Cong. ch.,	14 81
York, Cong. ch.,	10 00
—, Friend,	3 00—268 04

## ILLINOIS.

Aurora, 1st Cong. ch., 62.29; W. F. Jobbins, 50,	112 29
Chicago, St. Charles Cong. ch., 14.65; Fellowship Cong. ch., 5.54; Chicago Theological Sem. for Ransom Fund, 190.50; H. S. DeVelde, 2; Rev. Thomas Marshall, D.D., 1,	213 09
DeLong, Cong. ch.,	10 00
Dover, Cong. ch.,	16 55
Elgin, Prospect-st. Cong. ch.,	8 00
Evanson, 1st Cong. ch.,	27 50
Havana, Cong. ch.,	2 00
Kewanee, Cong. ch.,	138 47

Morris, 1st Cong. ch.	18 50
Oak Park, 1st Cong. ch., 117.10; Edith	
M. Ames, 5.00,	122 10
Ontario, 1st Cong. ch.	10 10
Pecatonica, R. E. Short,	156 50
Peoria, Plymouth Cong. ch.,	11 00
Peru, Cong. ch.	7 00
Roberts, Cong. ch.	2 80
Winnebago, Cong. ch.	26 00
—, Friend,	100 00—983 00

<i>Legacies.</i> —Buda, J. F. Hyde, by	
H. T. Lay, Trustee, add'l,	5 00
	988 00

## MICHIGAN.

Detroit, 1st Cong. ch., 75; Fort-st.	
Cong. ch., 6,	81 00
Grand Blanc, Cong. ch.	27 00
Harrison, 1st Cong. ch.	10 05
Salem, 1st Cong. ch.	5 00—123 05

## WISCONSIN.

Beloit, 1st Cong. ch.	200 00
Black Earth, Rev. Wm. Stoddart, 10;	
Jno. Wall, 5; Henry Wilson, 5;	20 00
Brodhead, Cong. ch., toward support	
Rev. R. S. Stapleton,	41 20
Browtown, H. Lathrop,	1 20
Cooksville, Cong. ch.	2 75
Evansville, Cong. ch.	46 00
Fulton, Cong. ch.	9 00
Geneseo, Cong. ch.	20 77
Green Bay, Mrs. W. D. Cooke,	1 00
Menasha, E. D. Smith,	500 00
Milwaukee, Grand-ave. Cong. ch. 62;	
Pilgrim Cong. ch., 17,	90 00
New London, Cong. ch.	17 15
Ripon, 1st Cong. ch.	73 95
Spring Green, Cong. ch.	80
Sterling, Cong. ch.	4 00
Sun Prairie, I. D. Hayden,	25
Token, Cong. ch.	3 60
Whitewater, Wm. Armstrong,	10 00
Wilson Creek, Cong. ch.	1 00
Wyoming, Cong. ch.	2 35—1,055 12
<i>Legacies.</i> —Beloit, Ellen B. French,	
add'l,	1,630 47
Racine, Mrs. Jane Parry, by Edward	
D. Davis, Ex'r, add'l,	800 70—2,830 17
	3,585 29

## IOWA.

Aurelia, Cong. ch.	13 85
Bear Grove, Cong. ch.	10 00
Dumont, Mary F. Brown,	5 00
Macksburgh, John W. Hammond,	1 00
Rockwell, Cong. ch.	15 00
Waterloo, Rev. M. K. Cross,	30 00—74 85

## MINNESOTA.

Ash Creek, Cong. ch.	1 14
Dorset, Cong. ch.	1 50
Duluth, Morley Cong. ch.	2 50
Edgerton, Cong. ch.	4 00
Ellsworth, Cong. ch.	4 32
Freeborn, Cong. ch.	15 00
Glyndon, Cong. ch. and Sab. sch.	6 19
Kanaransi, Cong. ch.	1 15
Minneapolis, 1st Cong. ch., 40; Plym-	
outh Cong. ch., Lucy D. Lyman, 25,	65 00
Morristown, Woman's Mis. Soc.,	4 00
Park Rapids, Cong. ch.	6 25
Rochester, Cong. ch.	15 00
St. Paul, Park Cong. ch.	27 66
Silver Lake, Boh. Free Ref. ch.	25 00
Wabasha, Cong. ch.	17 00
Worthington, Union Cong. ch.	18 75—200 16
<i>Legacies.</i> —St. Paul, Amelia T. An-	
drews, by George Griggs, Ex'r,	100 00
	300 16

## KANSAS.

Atchison, 1st Cong. ch.	16 00
Blue Rapids, Cong. ch.	5 88
Bradford, C. C. Gardiner,	25 00
Milford, Cong. ch.	5 00
Newton, Cong. ch.	9 17
Onago, Cong. ch.	5 87
Paola, Plymouth Cong. ch.	17 00
Wakefield, Cong. ch., of which 2.50	
from Ladies' Mis. Soc.,	32 95—116 87

## NEBRASKA.

Bloomfield, Cong. ch.	10 00
Clay Centre, Cong. ch.	8 53
Crete, Rev. L. P. Matthews,	5 00
Farnam, Cong. ch.	9 71
Milford, Cong. ch.	8 21
Norfolk, 1st Cong. ch.	5 70
Omaha, St. Mary's-ave. Cong. ch.	8 00
Paisley, Cong. ch.	10 00—65 15

## CALIFORNIA.

Alameda, 1st Cong. ch., Mrs. Gold-	
thwaite,	5 00
Claremont, Cong. ch.	2 44
Highland, Church of Christ,	25 40
Redlands, 1st Cong. ch.	294 87
San Diego, Henry Sheldon,	25 00
San Jese, Abel Whitton,	5 00
West Saticoy, Rev. Wm. W. Snell,	2 00
Whittier, Plymouth Cong. ch.	6 50—366 21

## OREGON.

Bethany, Mountain Dale Mission,	9 05
<i>Legacies.</i> —Clackamas Co., Samuel	
Shepherd, by A. Mather and Da-	
vid B. Gray, Ex'rs, add'l,	83 34—92 39

## COLORADO.

Burdette, Cong. ch.	3 50
Colorado Springs, 2d Cong. ch.	16 05
Cripple Creek, Cong. ch.	55 00
Denver, 3d Cong. ch.	15 00
Otis, Cong. ch.	5 00—94 55

## WASHINGTON.

Ritzville, 1st Ger. Cong. ch., 20.05;	
Zion's Ger. Cong. ch., 10;	90 05
Riverside, Cong. ch.	2 25
Roy, L. W. Brintnall,	5 00
Skokomish, Cong. ch.	2 75
Touchet, 1st Cong. ch.	3 85—43 90

## NORTH DAKOTA.

Fargo, Plymouth Cong. ch., 4.30;	
Rev. J. L. Maile, 10;	14 30
Oriska, Rev. G. S. Bascom,	1 00—15 20

## MONTANA.

Red Lodge, Cong. ch.	10 00
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## HAWAIIAN ISLANDS.

Honolulu, Mrs. M. S. Rice,	500 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Alacham, Nicola Kousoujak	
Oghlon,	4 40

## MISSION WORK FOR WOMEN.

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For several missions in part, 11,918 50  
 For medical outfit, 45.82, and addi-  
 tional grant, 19.18, for Miss Rose  
 A. Bower, M. D., 65 00—11,983 50

FROM WOMAN'S BOARD OF MISSIONS OF THE  
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Presque Isle, Y. P. S. C. E., 2 00  
NEW HAMPSHIRE.—Hancock, Y. P. S. C. E., for Madura, 7 29

VERMONT.—Barre, Y. P. S. C. E., 10; Essex Junction, Cong. Sab. sch., 8.60, 18 00

RHODE ISLAND.—Pawtucket, Y. P. S. C. E. of Park Place Cong. ch., 15 00

CONNECTICUT.—Bristol, 1st Cong. Sab. sch., 16.25; Groton, Y. P. S. C. E., for student, Adams, Zulu, 30; Milford, Plymouth Cong. Sab. sch., 11.31; Westport, Sangatuck Cong. Sab. sch., 2.22; Windsor, Cong. Sab. sch., 5, 64 78

PENNSYLVANIA.—Bradock, 1st Cong. Sab. sch., 1.55; Pittsburg, Welsh Cong. Sab. sch., 3.01, 4 56

MASSACHUSETTS.—Brighton, Y.P.S.C.E., for work in Japan, 3; Dalton, Y.P.S.C.E., 20; Dedham, Allin Sab. sch. of 1st Cong. ch., 11.50; Florence, Y.P.S.C.E., 12; Hanson, Y.P.S.C.E., 10.80; Hyde Park, Cong. Sab. sch., 8.50; Pittsfield, South Cong. Sab. sch., 20; Southfield, Y.P.S.C.E., 3.90; Worcester, Y.P.S.C.E. of Park Cong. ch., 6.02, 95 81

NEW YORK.—Brooklyn, South Cong. Sab. sch., 50; Flushing, Cong. Sab. sch. for pupil, Brouss, 25.34; New York Broadway Tabernacle Sab. sch., 75; Bethany Cong. Sab. sch., 35; Port Leydon, Y. P. S. C. E., 14, 199 34

NEW JERSEY.—Plainfield, Cong. Sab. sch., 21 63  
FLORIDA.—St. Petersburg, Y. P. S. C. E., 2 80

INDIANA.—Indianapolis, Y. P. S. C. E. of People's Cong. ch., 5 00

OHIO.—Ashtabula, Y. P. S. C. E. County Convention, 3; Cincinnati, Cong. Sab. sch., 2.54; Oberlin, 1st Cong. Sab. sch., 10, 15 54

ILLINOIS.—Chicago, Y. P. S. C. E. of New England Cong. ch., 4.51; Jefferson Park, Y. P. S. C. E. of German Cong. ch., .67; Moline, 2d Cong. Sab. sch., 8.09; Roberts, Y. P. S. C. E., 1.70; Cong. Sab. sch., 1.50; Jun. Y. P. S. C. E., 1, 17 47

MICHIGAN.—Baldwin, Episcopal Soc., 1; Harrison, Jun. Y. P. S. C. E. of 1st Cong. ch., 1, 2 00

WISCONSIN.—Beloit, 1st Cong. Sab. sch., 5.92; Clinton, Cong. Sab. sch., 3.73; Green Bay, Miraph Y. P. S. C. E. of Union Cong. ch., 25; Platteville, Y. P. S. C. E., 5.50, 40 15

IOWA.—East Sumner, Y. P. S. C. E., 1.45; Iowa Falls, 1st Cong. Sab. sch., 5.57; Rockwell, Y. P. S. C. E., 5, 12 02

MINNESOTA.—Lyle, Y. P. S. C. E., 3.88; Minneapolis, Pilgrim Cong. Sab. sch., 15.74, 19 62

KANSAS.—Partridge, Cong. Sab. sch., 3.08; Wakefield, Cong. Sab. sch., 10, 13 06

NEBRASKA.—Arberville, Y. P. S. C. E., 3.54; Shickley Union Y. P. S. C. E., 12.10, 15 64

CALIFORNIA.—Niles, Y. P. S. C. E., 2 65

OREGON.—Beaver Creek, Y. P. S. C. E. of St. Peters Cong. ch., 5 00

COLORADO.—Denver, Cong. Sab. sch., 2 68

NORTH DAKOTA.—Cooperstown, Y. P. S. C. E., 1 90

584 56

## MICRONESIAN NAVY.

MAINE.—Calais, 1st Cong. Sab. sch., 10; Minot Center, Cong. Sab. sch., 5; Portland, West Cong. Sab. sch., 10; South Brewer, Cong. Sab. sch., 1.30, 26 30

MASSACHUSETTS.—Andover, Chapel church Sunbeam Mission Circle, 1; Boston, Union Cong. Sab. sch., 5.10; Cambridgeport, Junior Y. P. S. C. E. of Prospect-st. ch., 3; East Northfield, Miss Emily R. Freedland, for work in the Caroline Islands, 2; Magnolia, Friend, toward new R. W. Logan, 5; North Brookfield, 1st Cong. Sab. sch., 1, 17 10

CONNECTICUT.—Bridgeport, Park-st. Cong. Sab. sch., 10; Friend, through Mrs. S. J. Price, for new R. W. Logan, 1; New London, 2d Cong. Sab. sch., 25; Sound Beach, Pilgrim Cong. Sab. sch., 4.20; Westchester, Cong. Sab. sch., 1, 41 20

NEW YORK.—Baiting Hollow, Cong. Sab. sch., for new R. W. Logan, 40; Franklin Cong. Sab. sch., 20.29; Y. P. S. C. E., for new R. W. Logan, 5; Jamestown, 1st Cong. Sab. sch., 25, 50 60

OHIO.—Toledo, Mrs. S. M. Peabody, 10

ILLINOIS.—Chicago, 1st Cong. Sab. sch., 11 02

MINNESOTA.—Edgerton, Cong. Sab. sch., 11.50; Minneapolis, Plymouth Cong. Sab. sch., 24.77, 36 27

CALIFORNIA.—Pasadena, Lake-ave. Cong. Sab. sch., 30; San Francisco, Rev. E. J. Singer, 1, 1 30

183 96

## FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—Honey Creek, for DeForest Fund, 92

INDIANA.—Auburn Park, Y. P. S. C. E., 7; Austin Park, Y. P. S. C. E., 5; Forrest, Y. P. S. C. E., 10; Huntley, Y. P. S. C. E., 3.50; Jefferson, Y. P. S. C. E., 10; Melvin, Jun. Y. P. S. C. E., 4; Millburn, Y. P. S. C. E., 10; Plainfield, Y. P. S. C. E., 10; Rockford, Y. P. S. C. E. of 1st Cong. ch., 5; Roseville, Y. P. S. C. E., 1; all for MacLachlan Fund, 65 50

MICHIGAN.—Benton Harbor, Y. P. S. C. E., 7.50; Chester, Y. P. S. C. E., .58; Eastmanville, Y. P. S. C. E., 4; Grand Rapids, Y. P. S. C. E. of Park Cong. ch., 2.50; Moline, Y. P. S. C. E., 6; Port Huron, Y. P. S. C. E. of 26th St. Cong. ch., 8; Rapid River, Y. P. S. C. E., 1; Salem, Y. P. S. C. E. of 1st Cong. ch., 4; all for Lee Fund, 30 58

WISCONSIN.—Arena, Y. P. S. C. E., 5; Beloit, Y. P. S. C. E. of 1st Cong. ch., 7.50, both for Olds Fund, 12 50

IOWA.—Gilbert Station, Y. P. S. C. E., 5; Nileville, Y. P. S. C. E., 2.25; Orange, Y. P. S. C. E., 10, all for White Fund, 17 25

MINNESOTA.—Barnesville, Y. P. S. C. E. and Jun. do., .60; Stewart, Y. P. S. C. E., 5, both for Smith Fund, 5 60

KANSAS.—Arkansas City, Y. P. S. C. E., for Bates Fund, 7 82

NEBRASKA.—Albion, Y. P. S. C. E., 10; Bruning, Y. P. S. C. E., 4; Doniphan, Cong. Sab. sch., 3.40; Y. P. S. C. E., 2, all for Bates Fund, 19 40

COLORADO.—Fruita, Y. P. S. C. E., 1.25; Highland Lake, Y. P. S. C. E., 4; Julesburg, Y. P. S. C. E., 12.75, all for Albrecht Fund, 18 00

NORTH DAKOTA.—Amenia, Y. P. S. C. E., for Holton Fund, 9 81

SOUTH DAKOTA.—Myron, Y. P. S. C. E., 7; Waubay, Lettie G. Crosby, 1, both for Holton Fund, 8 00

WYOMING.—Cheyenne, Y. P. S. C. E., for Albrecht Fund, 7 20

MONTANA.—Livingston, Y. P. S. C. E. of Holbrook Cong. ch., for Albrecht Fund, 6 25

208 83

## CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Springfield, Olivet Cong. ch., 8; Taunton, Trin. Cong. ch., a member, 2;  
CONNECTICUT.—Derby, Letitia F. Gates,  
MINNESOTA.—Minneapolis, Dr. G. Willis Bass,  
CEYLON.—Jaffna, Rev. B. H. Rice,

7 00  
285 00  
10 00  
1 72  
303 72

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Portland, Rev. F. Southworth (of which 4 gift of Miss A. E. Farrington) for work in Madura, 75; and in Marathi, 30; do., Friends, for dormitory, care Miss Mary S. Morrill, 250; do., Friends, for native helpers, care Rev. D. S. Herrick, 40;  
VERMONT.—Cornwall, Cong. Sab. sch., for work, care Rev. L. P. Peet, 10; Proctor, Union ch., 10; Friends, 1.50; for work, care Rev. F. W. Macallum; Salisbury, Y. P. S. C. E., for native worker, Madura Mission, 10; Wilmington, Y. P. S. C. E., for use of Rev. H. K. Wingate, 3.00.

305 00

MASSACHUSETTS.—Arlington, Miss E. H. Burrage, for kindergarten, Cesarea, 5; Auburndale, Cong. Sab. sch., for work, care Mrs. W. H. Gulick, 25; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 65; J. W. Field's Bible class in 2d Cong. Sab. sch. (Dorchester), for children's schools, care Rev. E. S. Hume, 25; 2d Cong. ch. (Dorchester), Extra-day band for pupil, care Dr. F. C. Wellman, 15; Miss L. W. Valentine, for work, care Rev. C. R. Hager, 2; Cambridgeport, Jun. C. E. S. of Prospect-st. ch., for pupil, care Rev. J. K. Browne, 25; Danvers, Maple-st. Cong. Sab. sch., 50; and prim. dept. do., 10; Y. P. S. C. E., 10; Webster F. Putnam, 25; Mrs. Howe and daughters, 20; all for work, care Rev. C. E. Ewing; also from Mrs. Howe and daughters for work, Rev. G. H. Ewing, 25; Webster F. Putnam, 25; and Rev. E. C. Ewing, 20; for use of Rev. G. H. Ewing; East Northfield, A. P. Fitt for work, care Rev. F. M. Price, 1; Hatfield Cong. ch., Mrs. Chas. Hubbard, for work, care Rev. E. Fairbank, 1; Haverhill, Chinese Sab. sch. of North Cong. ch., teacher, for work, care Rev. C. R. Hager, 10; Lincoln, Birthday Memorial (previously acknowledged), Miss Mary Susan Rice, for Weston Room, Lincoln Hall, Focchow, 30; Marlboro, Union Ch., Chinese Sab. sch., for work care Rev. C. R. Hager, 20.50; Northampton, Miss Sarah Kingsley, 10; Miss Judith Kingsley, 10; and Friends, 21; all for use of Rev. C. S. Vaughan; Pittsfield, Y. P. S. C. E. of Pilgrim Mem. ch., for work, care Rev. G. M. Gardner, 5.50; Westhampton, Miss Harriet F. Clapp, for work, care Rev. Chauncy Goodrich, 100.

35 10

CONNECTICUT.—Bridgeport, Park-st. Cong. ch., Fullerton Memorial Circle, for use of Mrs. Mary E. Logan, 35; East Hartford, Friend, for native helpers, Madura Mission, 10; Hartford, Friend in Anjilum Hill Cong. ch., for work, care Rev. W. S. Ament, 30; Meriden, Y. P. S. C. E., for use of Dr. H. N. Kinear, 10; New Haven, Y. P. S. C. E. of United Cong. ch., for work, care Rev. R. A. Hume, 50; Rev. H. W. Pope, for work care Rev. D. Goddard, 50; South Glastonbury, Ladies' Miss. Soc., for use Rev. J. H. Roberts, 10.  
NEW YORK.—Erieville, E. L. Ensign for native preacher Madura, 50; New York, Y. P. S. C. E., of North Cong. ch., for native preacher Madura, 40; Richmond Hill Cong. Sab. sch., for work of Miss Mary F. Long, 25; Rochester, Central Ch. Wom. Miss. Soc., 45.50.  
NEW JERSEY.—Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible reader, Madura,

560 00

201 00

155 50

12 50

PENNSYLVANIA.—Goshenhoppen, Schwenkfelder Cong. Sab. sch., for educational work, care Rev. C. A. Nelson, 40; Harford, Y. P. S. C. E., for work, care Rev. Edw. Fairbank, 5; Philadelphia, Sam'l D. Jordan, for Lend-a-hand fund, Ceylon, 5;  
MISSOURI.—La Belle, H. B. Yacoubi, for work at Albistan, 37 00  
OHIO.—Cleveland, Olivet Mission Band, for native preacher, care Rev. C. S. Sanders, 5; Oberlin, Wm. M. Mead, for El Paso Training School, 10; York, Cong. ch., for native worker, care Rev. Dwight Goddard, 7, 22 00  
ILLINOIS.—Canton, Miss Maria Dewey, for work care Mrs. W. C. Dewey, 20.50; Chicago, Cong. Sab. sch., Mr. Werner's class, for native worker, care Rev. H. G. Bissell, 16.25; Millburn, Annie McCredie, for use of Miss E. M. Chambers, 5; Oak Park, 3d Cong. ch., for native worker, care Rev. C. A. Nelson, 18.64, 60 39  
IOWA.—Postville, Y. P. S. C. E., for native worker, care Rev. D. Goddard, 40 00  
MINNESOTA.—Minneapolis, W. H. Norris, for work care Rev. H. C. Hazen, 5 00  
KANSAS.—Wakefield, Ladies' Miss. Soc., for work care Mrs. A. W. Hubbard, 7 50  
COLORADO.—Denver, Miss Nina E. Liggett, for Lend-a-hand Fund, Ceylon, 25 00  
SOUTH DAKOTA.—Redfield, Mrs. Sarah R. Mann, 100 for use of Julia Bissell, and 50 toward salary Chas. K. Tracy; Webster, Mrs. A. F. Miller, for work care Rev. C. A. Nelson, 10, 100 00  
UTAH.—Salt Lake City, Mabelle L. Morgan, for work care Miss C. R. Willard, 25 00  
CANADA.—Toronto, Mrs. D. Lowrey, 10 00

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For use Miss A. M. Colby, 10 00  
For pupil, care Miss F. E. Burrage, 2 20  
For use of Miss E. M. Blakeley, 2 00  
For use of Rev. C. E. Ewing, 20 00—158 20

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For work, care Rev. F. W. Macallum, 3 00

## INCOME ENDOWMENT ANATOLIA COLLEGE.

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Marsovan, 2,200 00  
4,181 19  
Donations received in May, 36,708 17  
Legacies received in May, 15,457 52  
52,165 69

Total from September 1, 1898, to May 31, 1899: Donations, \$337,388.15;  
Legacies, \$84,000.98 = \$421,449.13.

## For Young People.

### CITUVIKA AND SOME OF HIS LETTERS.

BY REV. F. C. WELLMAN, M. D., KAMUNDONGO, WEST AFRICA.

ABOUT two years ago, in the heart of Africa, a young man of medium height, lithe figure, good features for one of his tribe, a high brow, and serious face of pleasant brown color, was one day engaged with a few other natives in hauling logs with two yokes of very refractory oxen.

It was in the okuenye, or dry season, and from the cloudless sky the hot sun made the oxen thirsty and bad tempered. It had a tendency to make their drivers thirsty and bad tempered too. The poor oxen were dragging their big log home to be sawed into boards and timbers. The little procession moved slowly along, consisting of the bad tempered oxen, the almost as bad tempered natives, and a missionary, with a pith helmet and white umbrella, and trying to keep from being bad tempered like the rest.

That log was a worthy text for an essay on the "Total Depravity of Inanimate Things." First it went sidewise and tried to break the legs of the natives who were driving the oxen. Then it unaccountably rolled over and tried to induce the pony to throw the missionary. Finally it maliciously switched to the other side and stuck fast between two stumps at the edge of the path. Such shouting, and lifting, and pulling, and tugging! Everything went wrong instead of right, and the log was fast. The oxen entangled themselves in the chain and one fell down, while another stepped on a native's bare toes, and the third pulled its yoke off. The missionary couldn't keep much longer from being bad tempered. But somehow the slim young man with the serious face seemed to accomplish what the breeze failed to do. He cut a lever and showed the others how the log was to be released. He disentangled the oxen from their chain, persuaded the one that had fallen to get up, said something to the native with the squeezed toes, which made him laugh, and inveigled the ox which had slipped its yoke to come and get some imaginary salt, catching and yoking that astonished quadruped almost before the ruse was discovered. Then he shouted cheerily, "Come on, boys; we're nearly home now," and the procession moved on, the young man who seemed to control the situation dropping behind a minute to say to the missionary, "Oh, this is nothing; it always comes out all right."

Such was my introduction to Cituvika, whom I shortly afterward chose as my special helper and who was soon dubbed by the other missionaries, "The Doctor's Auxiliary." Cituvika is a very modest and retiring young man, and when, after carefully watching him and noting his good temper, unobtrusiveness, and ability to make things go, I called him to my office one day and unfolded our plans for him, he fairly gasped. However, I bade him go, and think and pray over it. He went out, and the next day I received a letter from him, of which the following is a translation:—

"To Nala Ndotolo. [This is my name among the natives.] I have prayed to God to teach me. I could not think to put myself in such a fearful work, but God has put me in and it is necessary for me to do it with His will.

CITUVIKA."



HOUSES BUILT BY THE CHRISTIAN YOUNG MEN OF CHISAMBA, WEST AFRICA.\*

He soon began his work, giving great satisfaction. I was not aware of his habit of writing letters, and in a few days was surprised with the following:—

"To Nala Ndotolo. If you will pray that I may make myself little [the native way of expressing humility], that I may do God's work, well. So I write that you would pray for me. I am,

CITUVIKA."

\*This and the two following engravings are from photographs, taken by Rev. W. T. Currie, of persons and scenes in Chisamba, near Kamundongo.



From that day to this I have, at more or less frequent intervals, received letters from my young assistant, whom I have learned to love as a dear son. He writes me on every subject, from asking my advice as to the best spot in his yard upon which to build a pen for his two pigs, to a request that I will explain for him some difficult passage of Scripture. He often writes and hands the letter to me in person, even writing it before my eyes and gravely delivering it to me. I have always taken the letters seriously, and often reply in writing when I could as easily speak with him. I translate a few of the letters which I have by me, and which often make me smile by their odd phrases and queer handwriting:—

"To Nala Ndotolo, my teacher. It grieves me too much when I see you work with your arms. I know when you work that you will be sick tomorrow.



NATIVE FLUTES IN WEST AFRICA.

God has given me much strength to help you, so I pray that you will tell me how to do, and rebuke me if I do it wrong. Then you will abide with strength and my heart will be glad, for I love you. This has been written by

CITUVIKA."

You can easily guess my joy at receiving the following:—

"To my father, Nala Ndotolo. If you will pray for some of my fellows [mentioning them by name], for I have been talking with them about Jesus and wish the words to pierce into their hearts.

CITUVIKA."

Once after Nasiku, his good little Christian wife, had been very sick and was recovering, he wrote:—

"To Nala Ndotolo. I am thanking you very much because you had mercy on me and God had mercy on me, because Nasiku is better. And Ondona [Mrs. Wellman] had mercy too, which is very beautiful, therefore I have thanks.

CITUVIKA."

When his wife was again sick, he wrote:—

"Nala, I have no heart to neglect my work, but my wife is too sick all the days and has no strength at all. Therefore I wish to not work, so I can help her hoe the corn. Therefore I wished to write you because I reflected in my heart, saying, 'Perhaps Nala thinks I am with laziness, but it is because she is so thin.' I am,

CITUVIKA, who wrote this."

I might go on translating a great many more letters similar to these, but I will close by giving two of very recent date, the first of which touched my heart wonderfully. My wife had been sick, as was supposed unto death, but by the grace of God, in answer to the united prayers of our brother missionaries and our native converts, was slowly recovering her strength. Just as



SALUSUVA, A NATIVE EVANGELIST AND TEACHER  
AT CHISAMBA.

the terrible anxiety was being lifted, Cituvika sent to me the following missive: "My father, Ndotolo, I rejoice because God has had great mercy upon us in that our mother [Mrs. Wellman] is better. Our hearts begin to be the more happy, because she was already at the grave. That is all I have written."

His last letter, written yesterday, just as he was starting off for a journey to the interior: "I, Nala, wish to say farewell, and speak of your grandchildren and your daughter-in-law [*i. e.*, his own two little children and his wife], because they are not strong and often too sick in this time [the wet season]. Therefore I said in my heart, it is fitting to speak of it to my father. That is all, except to pray for

my heart that it may stay right while I am away from you."

No one who knows this young man can doubt that every word of his given here is sincere. While he was converted before we came here, yet having no father and a bad mother, he calls the writer his "father in the gospel" and writes to him as such. Nothing could measure his astonishment if he knew that his artless utterances were to be read in America. Yet he has so often given frank expression of his affectionate nature in public, that I feel that no confidence between us is being violated when I send this sketch.

If such a simple, wholesome piety, affecting a life in so many ways, can be found in a Central African Christian of only a few years' experience, and born of vile, heathen parents, I think it very hopeful for the children of such Christians. And I moreover think the work of the American Board here among such people worthy of the prayers and gifts of every true Christian.

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